A Robt Wastfield 2

A VINDICATION OF A SERMON, ENTITLED, INOCULATION AN INDEFENSIBLE PRACTICE.

IN WHICH

Dr. KIRKPATRICK's Arguments in Favour of the Operation, together with his and a certain Letter-writer's Objections to the *Sermon*, are distinctly consider'd and reply'd to; and the Practice demonstrated, in the ampleſt Manner, highly culpable in a *Moral*, extremely abſurd in a *Phyſical* View.

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Nor love thy Life, nor hate: But what thou liv'ſt
Live well; How long or ſhort, permit to Heaven.
MILTON.

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INTRODUCTION.

§. 1. SCARCE need I mention, that there has appear'd in print *againſt*, not in *anſwer* to my Sermon, a Letter ſo full fraught with *invidious* reflexions and *baſe* ſcurrilities, that it is not an eaſy matter to ſeparate what *regards* the ſubject from what is ſo extremely *foreign* to it. * But I muſt obſerve, that tho' under ſuch high, or *low*, abuſe, ſhall I call it, many perſons would have *deſpiſed* an attack, that came ſo *meanly* ſupported, and have afforded it *not one* moment's thought, or conſideration; yet I apprehend, had I followed their example in the *preſent* caſe, (a caſe of a *moral* and very *ſerious* nature) the friends to virtue and religion, whoſe *eſteem* I ſhall never think *any* condeſcenſion too *low* to deſerve and ſecure, wou'd have deem'd me *guilty* of a *daſtardly* deſertion of *truth* and its *intereſts*, eſpecially with the *honeſt* and *artleſs* part of my readers; whilſt *ſuch*, as my opponent, and his *aſſociates*, wou'd not have fail'd to have conſtrued my *ſilence* in- Introduct.

* Dr. Kirkpatrick, whoſe *Analyſis of Inoculation* came to hand, as theſe ſheets were tranſcribing for the preſs, tells us in a note in the preface (p. 11.) that my opponent's letter contains *a reaſonable anſwer to my Sermon*. How reaſonable, I ſhall leave to the reader to determine. I only obſerve, that I am not at all ſurprized, the Doctor ſhould have diſcover'd his good liking of the performance, when in the *poor little* his preface ſets forth relatively to me, he ſhews himſelf full as fond of *invective* and *miſconſtruction*, as the Letter-writer; of which the reader ſhall be furniſhed with *pregnant* Inſtances in ſome *ſubſequent* Notes.

Introduct. to an *evidence*, that *every* difficulty I had ſtarted had met with its *juſt* refutation, ſo as to have left me *nothing* to ſay in reply.

§. 2. I take up my pen therefore, not to return *revilings* with revilings, or to diſh up to the publick a courſe of *diſtaſteful* and injurious *retaliations*, but to *vindicate* my Sermon *againſt* the many glaring *miſconſtructions* the Letter-writer has *ſtoop'd* to put *both* on my words and reaſonings; and to ſhew *withal*, that notwithſtanding *all* the *fouleſt* methods of debate, employ'd by my antagoniſt, my *ſubject* is ſtill in *full* poſſeſſion of *all* the force, my *former* endeavours may *ſeem* to have inveſted it with.

§. 3. Indeed *Tros Rutuluſve fuero*; Be my *complexion* what it will; my *capacities* large or contracted; my *diſpoſitions* ductile or intractable; the publick, I dare ſay, give themſelves no manner of *concern* about ſuch *perſonalities*; much leſs, whether the variety of *Phraſeology*, I found myſelf obliged to make *uſe* of to avoid the *nauſeous* repetition of the ſame ſound, carries in it any thing *poignant* or unpleaſing. 'Tis the *manner* of handling my ſubject, and the *concluſiveneſs* of my reaſoning upon it, which *alone* deſerves and can engage the attention of my reader; and juſt as *that* ſhall appear leſs or more *orderly* and *valid*, I muſt expect, that *both* my character and whatever I have *ventured* to advance, ſhould proportionably *riſe* or *fall* in the eſtimation of *fair* and unprejudic'd judges.

§. 4. Undoubtedly it matters not a ſtraw, whether my calling Inoculation an *unſocial quackery* may, as my opponent has done[a], be

[a] Let. p 3.

be made to *ſquint* a harſh look, by turning it *out* of its natural and proper poſition : But it is of *high* importance to examine, whether *where* I uſe this expreſſion, I uſe it *properly* ; and that is, whether I uſe it *after* having proved inoculation *deſtructive to ſociety*, and not only an unnatural, *irregular* practice, but a practice, which like *other* inſtances of *quackery*, is made to promiſe *more* than it *can* perform. If *theſe* particulars are evinced in the *ſtricteſt* way of reaſoning, (as the reader, I hope, will think, when he *attentively* inſpects the ninth and thirteenth pages of my Sermon) I am *juſtified* in the *uſe* of this *periphraſtick* deſcription, and the *charge* is laid *truly*, and *properly*, for all the wrath of my dear friend the Letter-writer. * Introduct.

§. 5. This ſhort and *genuine* method of ſolution, pertinently adapted, will furniſh my reader with

* My reader may remember, that in a former note (§. 1.) I charged Dr. Kirkpatrick with *invective* and *miſconſtruction*. Of this I ſhall beg leave to mention an *inſtance*, that the Doctor is full as *loud*, and as *injurious* as the Letter-writer, in his *complaints* againſt me on the ſcore of the *names* given to *inoculation*. (pref. p. 16.) If the Doctor wou'd prove me to have *miſnamed* the practice, in *any* place, he muſt ſhew, that what *thoſe* epithets imply, has not been evinc'd to *belong* to it. Till then I ſhall maintain, that it is ſo far from a breach of *meekneſs*, to call things by their *proper* titles, that it is *one* of duty not to do ſo, or to *call things bitter, ſweet*. Τὰ σῦκα σῦκα, τὴν σκάφην σκάφην λεγειν, is an old avow'd rule and token of *plain* unaffected *honeſty*. But to do, as the Doctor has done ; to repreſent a perſon, as actuated by a *blind intemperate* zeal, as reviling his *ſuperiors*, as meaning *perſonal* abuſe, whilſt he *no where* caſts the leaſt *reproach* but on *actions*, (unleſs where the *injury* is groſs and notorious) and he is *beſides* ſtudious to give *ſolid* reaſon for *whatever* judgment he thinks himſelf *obliged* to paſs ; this, I muſt tell the Doctor, is to calumniate, Γαμβίζειν, ϛενιάσαι ; is indeed a breach of *meekneſs* ; a moſt glaring *injuſtice* ; an *evidence* as ſtrong as *any*, that *truth* is not in the *thoughts* of, or not of the *party* with thoſe, that *riot* in ſuch *injurious* treatment.

Introduct. with a *compleat* anſwer to, and me with a *ſolid* plea for *deſpiſing* the many *ſour* complaints our *young* adventurer in *polemics* has ſtrain'd hard, for want of *cleaner* arguments, ſo filthily to *belch* out againſt me, on the ſcore of *this*, and *other* full as *juſtifiable* expreſſions. And as to his *honeſt* endeavours to ſet me at *variance* with the gentlemen of *his* profeſſion, nay with the *beſt* and *wiſeſt* of every rank; *theſe* I may treat with the ſame *unconcernedneſs*, ſure that they cannot be deem'd *better* grounded. For ſince the gentleman con-

[b] Let. p. 2. feſſes [b], *Demetrius will clamour, when his craft is in danger*, I imagine, I need no *ſtronger* evidence than what the *letter* affords, that he, at leaſt, and all *others*, who after *his* example, *revile* and abuſe thoſe, that think *not* as they do, may without *injury* be rank'd among the *ſelf-intereſted** ; not to ſay in a more *general* view, that

* Since the writing of this, *certain* things have happened, which *plainly* enough ſhew the *diſintereſtedneſs* of our operators. For, that, notwithſtanding all the *entreaties* of the *principal* inhabitants of *this* city ; and notwithſtanding the well known *miſchief* inoculation was *ſure* to do to the *trade* and *well-being* of the place, eſpecially at *this* time of *extreme* want and indigence, the practice has *however* been purſued, not in the *ſuburbs* only, but in the very *heart* of the city ; and perſons *invited* into it with *that* view from *all* quarters ; and actually *inoculated*, even *during* the froſt and ſnow : Theſe are facts as notorious, as they are *evidences*, no doubt, of a *generous* and *humane* diſpoſition, (ὡς λύκος ἄρνὰ φιλεῖ.) Nor can I aſcribe it to any thing *elſe* but to a *like* noble temper, or an *inbred* frame of mind, *genteel* and *equitable* beyond *compare*, that a certain *Phyſician* of this place, after being informed by me in the politeſt manner, near a *fortnight* before the time, that I *could* not, as he deſired, *recede* from my reſolution of turning my tenant out, ſhou'd he *preſume* to take in any body with a *view* to inoculation, ventured under his *own* hand-writing to tell me, that *if I ſhou'd think proper to attempt to remove him on that account, he hoped I wou'd not take it amiſs, ſhou'd he be by him defended in his poſſeſſion.* To ſuch *lengths* are things

that it is not any *greater* wonder, there ſhould be *ſome* ſuch groveling *ſordid* ſouls, mix'd with the noble-ſpirited and *generous*, than that there ſhould be *droſs among* the *gold*. And then, ſince the *thinking* part of mankind, in this age of *equal* liberty, and *enlarged* erudition, are *unanimous* in maintaining the *preference* of *truth* to every *other* conſideration; ſince they allow without *reſerve*, that perſons act *agreeably* to the *reaſon* and the *privileges* of their nature, if, when they yield to the *conviction* of their minds, they are careful, by their *open* and *candid* reaſonings to evince, they differ only thro' *love of truth*, and not from *boyiſh* pertneſs, *frothy* conceit, or *all-levelling* arrogance; I may raiſe juſt hopes, that, when my Sermon and this Vindication of it, ſhall, upon peruſal, be found *faultleſs* in theſe reſpects, I ſhall be fully cleared from thoſe *other* virulent imputations the Letter-writer caſts upon me[c], and ſhall not be deemed to have intended *to revile authorities, or ſpeak evil of dignities*, when by declaring their *countenance* in the preſent caſe *ill-judged*, I preſumed to ſuppoſe, they were only not *infallible*.* Introduct.

[c] Let. p. 3.

§. 6.

things carried by *theſe* gentlemen; and ſo very *well* are they *diſpoſed* to maintain the *rights*, and forward the *happineſs* of their fellow-creatures.

Victa jacet pietas, & virgo cæde madentes,
Ultima cœleſtum, terras Aſtræa reliquit.—Ovid. Met. I. 149.

* As Dr. Kirkpatrick joins with the Letter-writer in charging me with *having taxed the conduct of my ſuperiors*, (pref. p. 16.) I muſt recommend what I ſay here to the Doctor's conſideration; and muſt in a *particular* manner beg leave to aſk the Doctor,

Introduct. §. 6. Should it ſtill cauſe ſurpriſe, that I ſhould prove ſo *totally* inſenſible to the many *groſs* perſonalities, ſhining *illuſtriouſly* in this and other parts of the letter; I have only this further to ſay for myſelf; that perhaps I might have done the reader the *pleaſure* of accompanying my remarks with ſome *diverting* illuſtrations, had my opponent's *fav'rite* elegancies of ſtile, the *little* embelliſhments he choſe to adorn his accuſations with, been of the *kind*, that bear the *ſmooth* and *even* traces of the *lancet*; but as they preſent us unfortunately with what is *extremely* like the *jagged* tearing of the *oyſter-knife*, I have taſte enough in ſtore to ſuffer ſuch *coarſe* beauties to paſs by unhonour'd; not

Doctor, whether he would think it *right* in me to accuſe him of a like *reviling of his ſuperiors*, becauſe he *refuſes* to admit the deaths of *noble perſonages* by inoculation, to be of *greater* weight in point of argument, than thoſe of the poor? Does *morality imply philoſophy* leſs than phyſick? Or, *does it* more than that *conſider heraldry and ſtation among its eſſential præcognoſcenda?* If the Doctor admits his own reaſoning (analyſ. p. 210.) to be right, *in meis caſtris præſidiiſque verſaris*, he muſt be ſo *juſt* to reſtore me to the *real* diſpoſition of my mind, which is all *deference* and ſubmiſſion, unleſs where *truth* is at ſtake; and then, as my coat bears it, *infima ſperno.*—But with much the *ſame* righteous tendency the Doctor accuſes me of ſtill *greater* enormity (pref. p. 11, 15.) I have called inoculation a practice *big with infidelity and atheiſm*; therefore truly according to me, *every one* that *has* or *does* ſubmit to, or encourage it, is an *infidel* and an *atheiſt*. Is not this *excellent* reaſoning? And does not this diſcloſe a *heart* truly *humane* and *chriſtian?* I ſhould have expected from the Doctor ſomething *more* ſolid than ſuch *malevolent* miſconſtructions. But the Doctor is a *party-writer*; and ſuch we know are *obliged* among other *bleſſed* employments to lay *aſide* their genuine *amiable* qualities, the better to go through the *dirty* taſk of *diſtorting and inveighing*. If the Doctor will condeſcend to tell me, how a *moraliſt* can, with any *propriety*, or with any *hopes* of ſucceſs, diſſuade others from an *action*, which in his *conſcience* he thinks *blameable*, and on *that* account *hurtful* to their

virtue

not however without wiſhing them ſafe with their genuine ſiſters of *Billingſgate*, where they will be ſure to meet with entertainment *better*, than I can find in my heart to afford them. Introduct.

Κώνωπος Ἐλέφας Ἴνδος ἐκ ἀλεγίζει.

virtue and conſequent *happineſs*, without *unfolding* all the hidden *immoralities* he is enabled to diſcover, I ſhall be *highly* obliged to him for the *information*; and ſhall not be *leſs* pleas'd to find it proved, that *conſequences*, which to *ſome* appear *plainly* deducible from an action, are, tho' *not* ſeen, *nor* admitted of by *thoſe*, that commit them, yet immediately *chargeable* to their account, *ſummum jus, ſumma eſt malitia.* The Doctor, I dare ſay, thinks with me, that the religious *worſhip* among the *Romaniſts* is in *many* parts ſtained with rank *idolatry*; and I ſhall not ſcruple to *confeſs*, that I have deem'd it my *duty*, as a *proteſtant* divine, *more* than once to lay this matter *before* my audience. But ſtill God forbid! that the Doctor or I ſhould entertain ſo *inhuman*, ſo *unchriſtian* an opinion of the members of that *communion*, as to adjudge 'em all to be *idolaters*. Such inferences belong not to *us*, but to the *great ſearcher of hearts*, by whoſe *unerring* judgment alone *men muſt ſtand or fall.* All we have to do, *where* call'd to it, is to *endeavour* to ſet them right, *by giving them reaſons for the faith that is in us.* When this *taſk* is executed *with ſimplicity and godly ſincerity*, and ſtill our endeavours prove *unſucceſsful*, we have nothing *more* left, than after the *beſt* pattern of *complete* charity, heartily to *pray*, that *they* that err may be *forgiven, as not knowing what they do.* I only juſt obſerve this *further*, that a perſon may *ſincerely* believe and profeſs the *exiſtence* of a God, and yet be no *perfect* theiſt. *He that cometh to God, muſt believe*, not only *that he is, but that he is a rewarder of them that diligently ſeek him.* And well wou'd it be for mankind to remember, *that faith, without* ſuitable *works, is vain.*

PART I.

Containing the Religious and Moral Arguments againſt the Practice.

SECT. I.

Inoculation inconſiſtent with the Duty to the Creator.

PART I. Sect. I. §. 1, 2.

§. 1. HAVING ſettled all *preliminaries* in the foregoing paragraphs, we may proceed to the more *important* part of our taſk with the greater freedom; and not without hopes, that all *unfavourable* prejudices being laid aſide, the *merits* of the diſpute may now be the more impartially attended to, and the reader's judgment, as I greatly wiſh, determined in my favour.

§. 2 It is no ſmall encouragement to *ſuch* hopes to obſerve, that the Letter-writer, tho' he *formally* [d] undertakes [d] to oppoſe the argument before us, and [e] boaſts [e] of having ſhewn the *contrary* to it, does yet, at this his very *firſt* ſetting out, prove himſelf ſo *extremely* deficient in the art and *fair* rules of reaſoning, as not to ſay one *ſingle* ſyllable to the *main* point, on which the whole of this matter turns. If my reader is not *already* convinc'd of this, he *ſoon* will be ſo, when I ſhall have obſerved to him, that after reciting in the Sermon in *one* [f] paragraph [f] certain *truths* relative to the Deity, and [g] in *another* [g] the ſeveral *kinds* of practices immediately

[d] Let. p 4.
[e] p. 30.
[f] p. 6.
[g] p. 7.

ately deducible from *thoſe* truths; I ſet myſelf in a *third* [h] to ſhew the *flagrant* inconſiſtency of inoculation with *thoſe* rules of duty, by declaring at *large* the ſundry *immoralities* evidently *wrapt* up in that device, *peculiarly* and *expreſsly* as being UNNATURAL. For according to this *real* ſtate of the caſe, ought not the Letter-writer to have exerted every *power* of his, and to have applied every *kind* of obſervation he could recollect, in order to prove the operation to have been in *this* particular miſrepreſented? Undoubtedly he ought. For this having been *clearly* made out, and the practice ſhewn to be not unnatural, but *natural*; all the *imputations* I had charged upon our *compliance* with it, and all their *inconſiſtency* with our *duty* to the Creator, had all been involved in *one* common ruin. But of ſuch *juſt* and pertinent oppoſition we meet with not the *leaſt* footſteps in this place. On the contrary, my antagoniſt, regardleſs of this moſt *material* circumſtance, without *proof* or *pretence*, takes it for granted, that inoculation is a *natural* practice, and then very learnedly, and no doubt very *deeply*, entertains us [i] with an *elaborate*, but in the preſent caſe an *unneceſſary* diſcourſe on the *lawfulneſs* of uſing natural means, when wanted, though they ſhould *caſually* happen not to anſwer our expectations. Which is juſt as *concluſive*, as if I was to argue, that becauſe we may *without* breach of *duty* have recourſe to a vomit, or any *other* adviſeable expedient to *expel* the poiſon we have *unknowingly* ſwallowed, we may therefore as *innocently* take *down* a doſe of arſenick, if we ſhou'd fancy to remove our *dread* of evils by this *deciſive* remedy *rather* than any other. Where things are *coincident* with, or in *no* reſpect *contrary* to the laws of nature, they are by the very terms *natural* and *lawful*; where they are *otherwiſe*, they are ſtrictly *againſt* nature and law.

PART I. Sect. I.

[h] p. 8.

[i] p. 5, 6.

PART I. Sect. I. §. 3, 4, 5.

§. 3. Founded on ſo *evident* a fact, it cannot be deem'd too ſanguine to declare, that for all the Letter-writer's *pretended*, but *evaſive* anſwer, the argument ſtands *juſt* as it did, and as I expect it *ever* will do. Nor cou'd it deſerve cenſure, were we for *want* of having had *proper* work cut out for us here, to quit at once this head of enquiry, and paſs on to another. However, as I did not undertake this Vindication from a view of obtaining *conqueſt* over my antagoniſt (a thing too trivial, as well as too eaſy to be ſtrove for, Ἀετὸν κορώνη ἐρεσχελεῖ,) but from a more *valuable* intention of ſetting *right* and *further* informing thoſe that are *diſpoſed* to be ſo; it will be *conſiſtent* with my deſign to try by ſome *additional* hints to convince my reader, *that inoculation really is the* UNNATURAL *practice we have declared it to be*; and after that to offer ſome *neceſſary* remarks on the Letter-writer's *unfair* and *unjuſt* proceedings in this place.

§. 4. It will be, I ſuppoſe, very *readily* granted, that, as the nature of a *diſcourſe*, delivered before a *mixt* audience, will not admit of being every where as *particular*, as ſome might wiſh; and there are beſides *ſome* ſubjects, that do not even require *ſuch* preciſeneſs; we ought not to be *ſuſpected* of having uſed *brevity*, for want of *better* ſupport, when of the *unnaturalneſs* of inoculation we contented ourſelves to ſay no more [k], than that it was *plainly* ſo. It was imagin'd, an intimation of *this* kind to perſons *uſed* to thinking, was in the caſe *ſufficient* to convince them of the *concluſiveneſs* of all that was built upon it; whilſt others could not but infer, that ſcarce wou'd any of but *common* honeſty or underſtanding venture to put *both* to ſuch imminent hazard, had not the *aſſign'd* foundation of the whole been *ſolid*, and unmoveable.

[k] p. 8.

§. 5. Be that as it will, that inoculation really is the *unnatural* practice, we have aſſerted it to be, will

will no longer be deem'd a *problem*, but an undoubted *truth*, if we conſider *on one hand*, that ſo far as I have had an opportunity of obſerving, no *one* advocate for this device has yet produced any thing that may be thought to have proved the *contrary*. It has indeed been called a *preventive* method; and it has been beſides *compared* to ſome approved *phyſical* expedients; in both ways to perſuade us, the attempt is *countenanc'd* by ſomething *natural*. But, if I miſtake not, theſe are no better than *pretences*, and ſeemingly *unfair* ones too. *Preventive* methods, it is certain, are *always* underſtood to aim at a *ſecurity*, either againſt the *approach* of a diſeaſe, or againſt the bad *effects* of it, when operating: And how the *inſertion* of a *poiſonous* matter, by which it is *confeſſedly* intended to *bring* on a *diſtemper*, and with it a *fever*, in its *latent*, but moſt *hazardous* and *fatal* circumſtances, *beyond* the power of this remedy, can, notwithſtanding *ſuch* notorious *diſcrepancy*, be rank'd among *preventives*, will, I doubt, require a *ſtretch* of thought to apprehend, as *unnatural* as the device. And then in reſpect to the *phyſical expedients*, with which inoculation has been *compared*[1], theſe, I believe, muſt be allow'd to afford *no better* ground for the *inference* propos'd to be drawn from them. For, to confine ourſelves to a *fav'rite* inſtance, *where* lies the *ſimilitude* between *raiſing* a fit of the gout, and *communicating* the ſmall-pox by inoculation? Is the fit brought on by the *injection* of the *gouty* matter? No. Do the phyſical means that are employed really *raiſe the fit*, by putting the matter in motion; or are they deſign'd on the contrary to *collect* and *fix* it, when *already* moved, and *ominouſly* wand'ring? The latter undoubtedly. And is this expedient *ever* made uſe of, whilſt the *ſeeds* of the diſorder continue *unactive* and *harmleſs*, and not when the patient *actually* labours under *complaints*, that

[1] See more below, §. 11, 20.

PART I. Sect. I. §. 6.

that give room to look upon this treacherous *inmate* as the *ſole* and *proper* cauſe of them? The latter, again. How then compare *this* method of practice to *inoculation*, in which *matter* of the *ſame* nature with the *ſeeds* of the diſeaſe, and the *ſole* productive cauſe of it is *inſerted*; with the *avow'd* intent of *cauſing* a ferment, where *none* is, and none *may* ever be, and at a *time*, when, ſo far as can be judged, every thing is *rightly* conſtituted, and no *cauſe*, or at leaſt no *remediable* one, near for apprehending any the *leaſt* degree of *danger?* It ſhou'd ſeem circumſtances cou'd not well be more *oppoſite* than theſe; nor conſequently *any* plea *leſs* ſolid, than what *ſuch* compariſons afford. And yet, I believe, it is *all* the attentive enquirer will meet with to *perſuade* him, he is not acting *unnaturally*, when he ſubmits to the operation. One wou'd think therefore, *this* was *enough*, if not to *evince*, yet to raiſe *ſuſpicion*, there was ſomething of *truth* in the objection, we urge, and ſomething accordingly well *worth* clearing up by *more* concluſive reaſonings, than have been offered *hitherto*, conſidering the very *important* conſequences to which it *inevitably* leads, if ſuffer'd to *continue* as it is.

§. 6. We cannot but be allow'd to have the *greater* reaſon for inſiſting upon ſuch *clear* and *poſitive* evidence, when we obſerve *on* the *other hand*, how greatly *inconſiſtent* the practice of inoculation is with *the eſtabliſh'd courſe and laws of nature*. In my Sermon, and in *this* Vindication of it, the reader may meet under each diſtinct *head* of man's *duty* with very *many* inſtances of *ſuch* its contrariety. Theſe I ſhall not *here* repeat; but point to ſome *others*, which ſeem ſtill more *preciſely* and *directly* to ſhew this. Thus it is *one* of the *plaineſt* regulations of that kind, *that every agent ſhould act with peculiar regard, as well to the rank he holds in the ſubordinate chain of beings, as to the reach and intention*

tention of the ſeveral powers he has been entruſted with. It is *another* not leſs evident rule, *that all things that ſurround us ſhould be treated according to their innate properties and tendencies.* It is a ſtill *further* eſtabliſhment, *that all diſeaſes ſhould ſerve for the ſupport of virtue, and the conſequent certain procurement of man's happineſs, whether connected immediately with his moral conduct, or incidently effected by divine diſpenſation.* In fine, it is an uncontrovertible preſcription, *that the cure of diſtempers, with the removal of their conſequences, ſhou'd be brought about by means in their material conſtituents, (where ſuch are uſed) and in their operation, and end totally different from and directly oppoſite to the evils to be removed.* But now, who ſees not with half an eye, that inoculation is abſolutely *incompatible* with *every one* of theſe *divine* appointments? Moſt certainly man cannot be ſaid to act in *character*, in his *proper* place, agreeably to the *intentions* and *limitations* of his *privileges*, when in *compliance* with nothing *better* than his mere *will* and humour he aſſumes by *this* practice the *power* of diſpoſing of his *own* body and life, and of thoſe of *others*, without the *leaſt* regard to the *propriety* and *conſequences* of his doings; in both ways *preſumptuouſly* exalting himſelf from his *low*, *dependent*, *weak*, and *finite* condition of a *creature*, into the *high* and *undivided* dignity of the *ſupreme*, *perfect*, *all-knowing* Creator. As plain is it, that when he ventures to *inſert* into his body a *matter* indiſputably *infectious*, a matter *tending* directly to raiſe a wonderful *ebullition* throughout his *fluids*, a matter acting ſo *variouſly* and ſo *uncertainly*, as to *create* a manifeſt *hazard* of many ſignal *advantages*, and among others of *life* itſelf; and all this with the *intent* to *ſecure* that life, and to *prevent* thoſe evils; he proceeds not only in a continual *round* of contradictions, and *unreaſonable* expectations, but in direct *oppoſition* to the *nature* and *properties*

PART I. Sect. I. [m] See below, P. II. Sect. II. §. 10.

perties of the *very* thing he *ſo* uſes. If after this it is allow'd [m], that *diſeaſes* have been *appointed* to become the bitter *fruits* of human *preſumption*, in direct *ſupport* of virtue, and mens *conſequent* happineſs, is it conſiſtent with *this*, and our *innate* dread and *abhorrence* of theſe *awful ſanctions of the divine law*, to preſume, however by a *voluntary* and *wanton* exerciſe of our freedom, to *bring* on any of them without the *leaſt* regard to their original *intendment* and *conſequences*, and without knowing *how far*, or whether *ever* deſerved, or *ſerviceable*; and to pretend under *ſuch* our invincible *ignorance*, to determine beſides the time *when*, and the *manner* in which they ſhall moſt *properly* affect us? Finally, as it is confirm'd by a *long*, *repeated*, *unvaried* experience, that *all* diſeaſes whatever are cured by *means*, when material, compoſed of *ingredients*, not only *different* in *themſelves*, but different too in their *effects*, and in their *end*, from *thoſe* that *cauſe* the diſorders, it can require no ſtretch of thought to perceive how extraordinarily *unnatural* inoculation is, when, if it can plead any *peculiar* merit, it muſt pretend *to cure the loathed diſeaſe by the very diſeaſe*.* §. 7.

* The abſurdity I charge here on inoculation, is ſo *ſelf-evident*, that Dr. Kirkpatrick (pref. p. 21.) not only *adopts* it, but deems it an *argument* of the *divine original* of the practice. His words are too *remarkable* not to be recited. *The common and rational purpoſe of medicine, was to mitigate and ſubdue diſeaſes by a judicious ſubcontrariety of remedies to the nature of their cauſes. And thoſe who have done otherwiſe, have generally done miſchief. But till I heard of inoculation, I never heard, read, nor could have ſuppoſed, that a direct application of the contagious cauſe of a diſeaſe to the blood it particularly infects, was the very ſureſt prevention of its mortal effects.—We ſhall run little hazard of miſapplying Scripture, if we ſay, after reflecting on this effectual, moſt ſalutary, and paradoxical coalition of the cauſe and its cure; His ways are not like our ways; and then conclude, with the Pſalmiſt; This is the Lord's doing, and it is marvellous in our eyes.*——That the Doctor and others may be *capable* of thinking on this wiſe; that they may believe, *that the ſalutary conſequences*

§. 7. Had the Letter-writer attended with *becoming* care to *this* very material circumſtance, perhaps it had lower'd a little his *overfond* opinion of inoculation; or at leaſt it had guarded him *effectually*, not only againſt the *evaſive* way of reaſoning, he has employ'd, and was taken notice of before [a], but againſt that *muddle* and confuſion, into which his neglect of *cool* reflection has almoſt *inevitably* thrown him. I muſt call it an effect of *inconſiderate* and indiſtinct perception *to* propoſe to *enquire* in *this* place, as my opponent has done [o], *whether it is lawful to bring on a diſeaſe purpoſely and with deſign.* Ἐκὸς τῶν ἐλαιῶν φέρεται. The proper queſtion before us is, *whether the practice is natural or unnatural.* This is the *point* to be previouſly determin'd; not only, as my argument is *entirely* founded upon it, but as it is very evident beſides, that *this* circumſtance being *once* decided, the *lawfulneſs* or *unlawfulneſs* of the operation will as a proper *conſequence* immediately follow. And when we obſerve, that ever in the holy ſcriptures we find it mark'd as an *aggravation* of a *particular* crime, that

PART II. Sect. I. §. 7.

[a] §. 2.

[o] Let. p. 6.

quences of inoculation have demonſtrated of it, what was fabled of the ſpear of Achilles, that it cures the wounds it inflicts (Anal. p. 103.) And that they ought to be *ſuffered* to enjoy their opinion, without *perſonal* cenſure; all this I *readily* agree to. But then I hope it will be allow'd *others* to diſſent from 'em with *equal* liberty, and without *malevolous* imputations. To aſcribe *contradictions* to the Deity, not only in *oppoſition* to the *intrinſic* rectitude of his nature, but to the conſtant *conſiſtency* of all his *viſible* operations; this is what men of *thought* and reflexion will ever find *hard* to digeſt. And if *once* contradictions ſhall be maintain'd *capable* of ſubſiſting, and when urged *againſt* any kind of practice, ſhall be thought *not* to overturn it; moſt perſons, I believe, will be of opinion, that *all* further *argument* and debate on *any* ſubject is at an *end*, and the world ſet *free* from every *reſtraint*, reaſon or any *other* principle now lays on *human* action. A *deſperate* ſhift this; and no very favourable *indication* of truth. *Res ad triarios rediit.*

PART I. Sect. I. §. 8.

it is acting *againſt nature*; or if in a ſtill more *general* view we conſider, that our *reaſon* and *faith* join to inform us, that whoever does in *any way* oppoſe the *eſtabliſhments* of nature, oppoſes the *ordinances* of the great Author of nature, and ſo becomes *guilty* of an *inſurrection* againſt his governor and judge (an inſurrection *criminal* in proportion to the degree of *temptation* on one hand, and *wilfulneſs* on the other) it muſt convince us, that it is quite *vain* and *uſeleſs* to enquire after the *lawfulneſs* of any action, and of inoculation in *particular*, till it is ſhewn by *fair* reaſoning and argument, that it is not, as we deem it, an *unnatural* practice.

§. 8. However, ſince the Letter-writer has brought us into this *by way* [p], it is but *fair* to follow him, and ſee in *what* manner he attempts to get through it. He tells us [q], and gives it as a *deep* thought of his, that, ſince as no one will ever undertake to prove the *uſe* of a vomit, veneſection, and ſo on, *unlawful*, when *properly* recommended, tho' *theſe* means have *ſometimes* been followed with very *fatal* conſequences, it is *equally* ill-grounded to look upon inoculation as *unlawful*, conſidering what an exact *paralleliſm* ſubſiſts between *that* operation and the *caſe* here ſtated. But when the gentleman ſaid this, had he forgot the *taſk* he *ſet* out with, and propoſed to *prove?* Does he not in *expreſs* terms undertake to ſhew, that *bringing on a diſeaſe purpoſely, and with deſign, on a perſon before in health, is lawful?* And is the *caſe* he ſtates really *parallel* to this? Do we *purpoſely or with deſign* bring on thoſe *fatal* conſequences, which he himſelf confeſſes only *ſometimes* attend the uſe of phyſical means? Wou'd we *uſe* them; or cou'd any phyſician be ſaid to preſcribe them *properly*, if *this* effect was *foreſeen* or apprehended? Nay, do *theſe* means in their *own* nature and operation really *tend* to ſuch *fatality*, when by the very *terms* it is allow'd, that

it

[p] See below, P. I. Sect. III. §. 4, 11.

[q] p. 6.

it is only *ſometimes* this circumſtance takes place; and when it muſt be granted beſides, that were this effect *conſtant*, they neither cou'd nor wou'd be uſed as *means of health?* Where then lies the *paralleliſm* between theſe two ſorts of expedients? or how does it follow, that becauſe it is *lawful* to uſe means, *unnaturally*, *indirectly*, *incidentally*, *unknowingly*, *undeſignedly* hurtful, it is therefore *equally* lawful to employ a mean *naturally*, *directly*, *conſtantly*, *knowingly*, *deſignedly* productive of evils of *various* ſorts and degrees? For my part, I cannot conceive a wider *diſtance*, or more direct *oppoſition* between any *two* things, than what is diſcernible here. Δὶς διὰ πασῶν.

§. 9. Beſides, how comes my opponent to *compare* the caſe of perſons *bringing* on an infection (the thing to be proved *lawful*) with *that* of others uſing means to *prevent* a like infection, or to *cure* it, when *involuntarily* and *undeſignedly* affected by it? He ſpeaks expreſly of *times of general contagion*, and of *expedients to leſſen the malignity of it*. But if we ſuppoſe perſons at *ſuch* junctures to uſe *ſuch* means by way of *guard* againſt the infection, is not their conduct the *reverſe* of thoſe, who by inoculation *bring on* an infection? Or if they have recourſe to *ſuch* expedients by way of *cure*, are they not then actually *diſtemper'd*, and no more in the *caſe* of perſons about *to be infected*, who are ſuppoſed in *health?* How then compare ſuch *direct* oppoſites? and how prove, that becauſe it is *juſt* and *prudent* in times of contagion to endeavour, tho' *unſucceſsfully*, to *prevent* or to *cure* the dreaded evil, it is in *like* manner *lawful purpoſely and with deſign to bring on an infection?*

§. 10. Again, with what *conſiſtency* does the Letter-writer ſpeak here of *ills*, which we cou'd *wiſh*, but have not *always* in our power to *prevent*, and to which we are at the time *neceſſitated*

PART I. Sect. I.

to expoſe ourſelves, *or ſuffer worſe*; and then compare *ſuch* ills with *thoſe*, which we *deſignedly* bring upon ourſelves, when we might have kept them at a *diſtance?* In times of *general* contagion, no one has reaſon to fancy he ſhould *eſcape* it; every one to *fear*, it may prove his *deſtruction*. In *ſuch* caſe therefore it is not only *reaſonable*, but *neceſſary*, that we ſhou'd make uſe of *ſuch* means, as ſhall be deem'd moſt *proper* for our *ſecurity*. If thoſe means ſhou'd be obſerved in a very *few* inſtances not to anſwer the *purpoſe*, nay, *perhaps* unhappily to *conſpire* to render the evil *worſe*, (which the great *Sydenham* experienc'd in his method of cure for the plague) yet, as in a far *greater* number of inſtances thoſe *ſame* means are found to *ſucceed*, and no one therefore can make more of *this* unfavourable circumſtance *occaſionally* attending them, than that they may *chance* to miſcarry, (which, in ſhort, is the caſe of *all* phyſical means) this muſt be conſider'd as no way *counterbalancing* the abſolute *certainty* of deſtruction, or the higheſt *improbability* of *ſaving* our lives without them. Here then is a *poſitive* reaſon for the *uſe* of theſe means, notwithſtanding their *uncertainty*; and a direct *argument* for complying with the *grand* law of our nature, the law of *ſelf-preſervation*. But can the *ſame* be ſaid of inoculation; that practice, *whereby we purpoſely and with deſign bring a diſeaſe upon ourſelves, when in health?* I think not. For if inoculation be undergone at a *time*, when the diſtemper *rages*, are we not as ſafe *without*, as *with* it? Is there not *time*; are there not *means* required to *prepare* perſons for the operation? And may not the *ſame* time be improved, and the *ſame* means uſed as *guards* againſt the *natural*, as well as the *artificial* infection? Where then is the *neceſſity*, the abſolute, the *indiſpenſable neceſſity*, as in the *former* caſe, of ſubmitting

ting to *this* expedient? There can be *none*; and ſtill *leſs*, if perſons have been ſtudious by *regular* and *ſober* lives to prevent the *encreaſe* of the *fuel* within them. But ſuppoſe the operation recommended, when there are no *proofs* of the diſorder prevailing *in* or *near* the place, where we are; can it be ſaid that our *danger* is at *hand*; that it is *operating*; that it makes its *approach* towards us; that it will *certainly* affect us; that if it affects us, we are *loſt*; that a *prudent* and *regular* conduct are no *preſervatives*; that the *art* of man, and the inceſſant *endeavours* and daily *diſcoveries* of the *ſkilful* will not furniſh us with any thing capable of *relieving* us under the diſorder; in ſhort, *that there is no way left to eſcape the diſaſter but by inoculation?* Surely no one will venture to go this *length*, who is not careleſs of his reputation: And if thus much cannot be pleaded in *favour* of the practice, there is an *end* of its *neceſſity*. Is it then *juſt* to compare expedients *abſolutely*, *indiſpenſably*, *neceſſary* to be ſubmitted to, as are *thoſe* mentioned in the *former* caſe, with an operation, of which *nothing like it* can be affirmed? And can we pretend to infer, that, becauſe it is *lawful* to uſe the *former* by reaſon of their *neceſſity*, it is *equally* lawful to uſe the *other*, where there is *no ſuch* neceſſity? Nothing, it ſhou'd ſeem, cou'd well be more *contradictious*. And therefore *if any* [r] *man's reaſon tells him, that inoculation is an uſeful, eligible expedient*, we are authoriſed to ſay, that *it* tells him *wrong*; that his reaſon is *clouded* or *partial*; that it is not *abſtracted* reaſon can inform him thus; no not even his *private* reaſon, exerted according to the *extent* of his *abilities*; and conſequently, that if he follows no *better* a guide, he can be deem'd directed by *nothing* but his *will* and *humour*; and if by *this*, then he ſets up for *independency*; counteracts the *eſtabliſhment* of nature; *inſults* the Creator; and ſo throws

[r] Let. p. 7.

PART I. Sect. I. §. 11, 12.

throws himſelf into a *ſtate*, which being *full* of *preſumption* and *rebellion*, cannot be *guiltleſs*.

§. 11. Accordingly I cannot ſee, that the LAWFULNESS of *bringing on a diſeaſe* can be ſupported in the *way* the Letter-writer has attempted to do it in: And as for that *other* plea, which has been urged by *ſome* to the ſame purpoſe, that namely *of phyſical means producing in reality little more, than one diſtemper to alleviate or remove another*; this, tho' more *plauſible*, and not contradictory as the *former*, ſeems however not to be *better* grounded. For are we certain, that thoſe diſagreeable *effects* or *ſenſations*, which *ſometimes* attend the uſe of phyſick, are to be charged to *its* account, and not to that of *other* cauſes? And are thoſe *effects* and the *cauſe* (that is, the phyſick) which *occaſions* them, like *thoſe* obſervable in *diſtempers*, to be removed and counteracted *again and again*, and ſo on to eternity? If *not*, how can it with any *propriety* be ſaid, that *phyſical means bring on diſtempers?* And how compare them even in *that* light with inoculation; in which we ſubject ourſelves to a *known*, not an *accidental* indiſpoſition, *wilfully and without neceſſity?* Theſe things, it ſhou'd ſeem, were *not compatible*; and therefore the *concluſions* intended to be built upon them, *not valid*.

§. 12. Things being *thus* conſtituted, I cannot forbear ſaying, that after ſuch clear proofs of the *inconcluſiveneſs* of the Letter-writer's obſervations; and after ſuch *other* evidences of the *unnaturalneſs* of inoculation, as have been alledged before [s], there can be no reaſon to apprehend, any *ſerious*, *attentive* perſon ſhou'd be inclined to think with my opponent [t], that inoculation, (tho' *unnatural*, and therefore *counter* to the will and intentions of the Creator) is yet *no more ſavouring of atheiſm, than the taking of bark, in order to cure an ague*; when *that* medicinal expedient is known and allow'd

[s] §. 2, *ſeqq.*

[t] Let. p. 7.

low'd to be a *natural* mean, provided in *mercy* for our *benefit*; tending *directly* to a ſalutary *end*; beneficial often, when *all* others fail; uſed in *conformity* to the principles of our nature: In ſhort, a *mean*, which, where *needful* and *properly* adminiſtred, cannot be neglected *without* breach of duty. Surely theſe things are too *plainly*, too *widely* diſcrepant, to *impoſe* upon any underſtanding, that is not already *prepared* to be impoſed upon by the loweſt *drollery*. But then there are ſome *other* particulars, the Letter-writer has thought proper to aſſert *relatively* to the preſent argument, which, if ſuffered to go by *unnoticed* and *unanſwered*, might chance to *miſlead* inattentive obſervers into opinions manifeſtly tending to the *injury* of my character and reputation. Theſe therefore I muſt entreat my reader to permit me to *anſwer* to, before I proceed any further.

§. 13. One of them repreſents a *matter*, which, whatever *ſurpriſe* it may occaſion, is however what my opponent *ſcruples* not moſt *roundly*, and without the *leaſt* heſitation, to lay to my charge [v], even that, *according to my manner of reaſoning, it is to no purpoſe to call in the aſſiſtance of man in any diſeaſe; and all uſe of medicine becomes not only needleſs, but highly impious.* This is a home thruſt. But let us ſee, from what part of my argument theſe *unrectified* ſpirits of ſtupidity have been ſo *readily* extracted. It ſeems I have averr'd in my Sermon [u], *that we ſhou'd freely reſign ourſelves and all our concerns to the Almighty's certain and better care*; and if this is *literally* underſtood, ſays my able diſputant, then all I ſtand charged with above, follows by *inevitable* conſequence. I have given my reader in the *foregoing* paragraphs *ſeveral* inſtances of my friend's *evaſive* way of reaſoning, or ſaying *nothing* to the purpoſe. I think, I ſhall *now* be able to furniſh out a *proof*, and I believe, almoſt

[v] p. 5.

[u] p. 7.

an

PART I. Sect. I.

an *unparallel'd* one, of his *unconſcionable* method of *miſconſtruing* my words and reaſoning. I aſk no *other* favour of my reader, than that he wou'd take the *pains* to look into my Sermon at the *place* juſt now cited; and there he will find the *propoſition* appeal'd to by my accuſer, *preceded* by another, and *followed* by three more, *each one* riſing above the *other* in a due *climax*, and *all* of them, like ſo many *lines* drawn from *different points* of the circumference, meeting in *one common* center, the duty namely of man, amidſt the changes and chances of this preſent life. Ought not then a *candid reaſoner*, before he vented his *firſt* thoughts, to have conſider'd, whether, if *one* out of *five* propoſitions, might, when *ſeparately* conſider'd, admit to be *tortur'd* into ſo *abſurd* a ſenſe, as has been *forced* from it, the other *four* did not contain ſomething, that was either *not* reconcileable, or directly *oppoſite* to it? And ought he not at the ſame time to have obſerved (what is very *viſible* from the *Italicks* uſed in the ſentence, he ſo *unjuſtifiably* abuſes) that I cou'd mean no more here, than to ſay, that we ſhou'd *freely*, that is, *with the full conſent of our reaſon and will*, ſubmit to our Great Creator; as I had obſerved in the maxim *preceding* it, that we ſhou'd do this *with all humility*. But *then* my opponent had had *nothing* to ſay. And certainly he thought it a *crime*, to ſuffer an *argument* of mine, by him evidently *unanſwerable*, to paſs by, without a *ſhew*, at leaſt of his *diſapprobation*, however *impotent*. To be plain and ſhort, when among the propoſitions I here treat of, I infer in *one* of them, *that men ought to follow the courſe, God has originally eſtabliſhed, or incidentally points out to their goings*; and in another, *that we ought to make all ſuitable improvements of the divine diſpenſations*; words cannot well, I think, plead more *clearly* for the admiſſion of *phyſical* means

means in all *needful* caſes; as thoſe *means* make *part* of the *eſtabliſh'd order* of things, and the right *uſe* of them, *part* of the *improvement*, expected from us under our *preſent* circumſtances.

§. 14. The *other* particular, which I muſt beg leave to *trouble* my reader with, tho' it occurs not under *this head* of argument, where it *ought* to have been mentioned, but toward the *cloſe* of the Letter [w], that the reader, no doubt, might be the *better* able to *judge* of it. This particular relates to a *contradiction* I am charged with, in maintaining in my Sermon [x], *that inoculation is an audacious attempt to take ourſelves out of the hands of Almighty God*; and yet declaring *afterwards* [y], that God *expects we ſhou'd employ in time, and with due care, the various means by Him provided for our ſecurity*. Had I in any *part* of my Sermon admitted inoculation to be *a means provided by Providence for our ſecurity*, my repreſenting it, as *inconſiſtent* with our *duty* to our Creator; a running *counter* to his laws and *intentions*; wou'd then have appear'd the *abſurdity* charged upon me. But when the Letter-writer *dares* not deny, that I do *every where* argue *againſt* inoculation, as being *no means inſtituted by Providence for our ſecurity*, but on the contrary, *an human invention, directly oppoſite to the viſible known will of God*; I want *words* to expreſs, and a *heart* bad enough to feel, the full *extent* of that *virulence*, my antagoniſt has not *bluſh'd* to diſcloſe in this accuſation of his.

[w] p. 31.

[x] p. 8.

[y] p. 23.

§. 15. In truth, theſe *accuſations* appear, upon inſpection, ſo *glaringly* ill-grounded, that I might well be judged *injurious* to my reader, did I not reſt *aſſured* of his *clearing* me in this reſpect. Nay, I hope, I may, without breach of *modeſty*, flatter myſelf with the *further* thought of his being now diſpoſed to admit at leaſt *thus much*; that when I aſſerted inoculation to be an *unnatural* practice,

PART I. Sect. I. and founded on *that* principle the *immorality* of it, I did not advance, what I had *no reaſon* for, or what may not with the *greateſt* degree of *probability* be predicated of it. But this is not yet *ſecurity* enough againſt deception. There are *pretences* abroad; there is *one* above all *others*, of great *eſtimation* with ſome, and *continually* made uſe of, which, was it admitted as *valid*, cou'd not fail to *weaken* every thing *hitherto* advanced, and render *all* our endeavours *fruitleſs*. It is that which repreſents inoculation, as *a means kindly vouchſafed by the good Providence of God to ſecure the lives of many* *. And tho' it might be thought I

* Since Dr. Kirkpatrick moſt certainly *peruſed* my Sermon, and cou'd not but ſee *particularly*, that I ſpent near *two* pages in *refuting* this conceit; had I not *reaſon* to expect, that *ſomething* ſhou'd have been ſaid to the *difficulties* I had moved? But nothing of *this* ſort occurs in the Doctor's preface; nothing more *particular*, than a *re-aſſertion* (p. 12.) that inoculation is *a method diſcover'd by Providence, for a much more general preſervation from the mortality of the Small-pox, than mere art ever did, or probably ever will effect in that, or in any other diſeaſe of equal fatality*. And yet, at *firſt* ſetting out, the Doctor promiſed to expoſe *the futility and impertinence* of my arguments among others. (p. 11.) How this is to be *reconciled*, I ſhall leave the Doctor to tell us, but *without* invective, if he chuſes to act the *part* of a gentleman and philoſopher:

Βέλτερον αὖτ' ἔριδι ξυνελαυνέμεν, ὅττι τάχιστα
Εἰδόμεν, ὁππόλέρῳ κεν Ὀλύμπιος εἰκος ὀρίξῃ. (Hom. Il. χ.)

And when the Doctor's hand is in, he will do *well* to ſhew, that becauſe the *old woman* at *Conſtantinople*, from whom we borrowed this *precious* invention, *cou'd* not, or perhaps *wou'd* not (*Graciæ mendax*) tell, *whence* ſhe had it; and the *device* is not yet traced up to its *Original*, (tho' from ſome accounts in the Royal Tranſactions it ſeems to have been a *boyiſh play* in *Wales* for a conſiderable time) it follows hence, that it muſt have been *taught* mankind by *Providence* itſelf. For was *this* argument admitted as *valid*, without *further* ſupport, I doubt *Providence* would be made *anſwerable* for many *devices*, which it *never* intended ſhou'd have prevailed in the world. Who can tell

I had ſaid *enough* in my Sermon [z], to convince any *attentive* perſon, that inoculation, conſider'd in its *ſtrict* ſenſe of *an inſertion of variolous matter*, cou'd not *poſſibly* be admitted to be what *this* pretence makes it: Yet, ſo it is, that the Letter-writer has uſed *all* his *art* to *perplex* and *confound*, in hopes thereby to *invalidate* what to me appears, above *all other* points, *not capable of contradiction*. I muſt therefore beg my reader's *patience*, whilſt I take here a particular *review* of this matter; not doubting in the leaſt, but that, when we ſhall have *diſpaſſionately* attended to the *circumſtances* of the caſe, he will be furniſhed with ſtill *further* motives, and very *cogent* ones too, *firmly* to believe, *that inoculation is in very truth inconſiſtent with our duty to the Creator*.

PART I. Sect. I. §. 16.

[z] p. 9.

§. 16. The reader, I dare ſay, *already* underſtands, and if he looks into my Sermon at the place above cited, will find, the *matter* now *before* us to be an *objection* to the religious argument, I had been *all along* endeavouring to ſupport. If then I cou'd not carry on my *defence*, or refute *this* objection, without taking a *nearer* view of the *conſtituents* of inoculation; and ſo was forced into ſome *phyſical* remarks; does this prove, that I had *quitted the religious*, and was ent'ring upon a *freſh* and a *phyſical* argument? Nothing leſs. And yet the Letter-writer, in the *face* of the *whole* world, and when every one cou'd *collate* the Sermon with what he advanced, *durſt* to aver in manner following [a]; *But apprehenſive of the inſufficiency of your*

[a] p. 7.

tell the preciſe *authors* of a thouſand fooleries, that have infeſted *religion* and *morality*, as well as *arts* and *ſciences*, ever ſince the *heart of man was ſet to do evil?* And ſhall we for want of *information* herein cry out a God; a Providence; Deus! en Deus! — Nugæ nugaciſſimæ.—The moſt I can ſay is, that like the τῶν Ἀθηναίων δυσβουλία, this inoculation has proved to ſome, a *fortunata ſtultitia*.

PART I. Sect. I. §. 17. *arguments, to retard the advancement of inoculation conſider'd in a religious view, you venture to attack it in a phyſical one.* This is ſuch a *ſtretch* of *temerity*, ſuch an *encroachment* upon plain *truth*; that I can account for it no other way, than by *ſurmiſing*, that the Letter-writer wanted to get *rid* of an *argument*, which he found, he could *not* reply to; and wiſh'd at the ſame time to have the reader *forget* it as ſoon as poſſible; that ſo he might have a *chance* to make a more eaſy *prey* of him. I call this a *ſurmiſe*; but in truth 'tis *more* than that; ſince the Letter-writer has not only *neglected* to anſwer to whatever of a *religious* caſt my *refutation* in this place contains; but has beſides, with great *dexterity*, ſhuffled my *ſecond* and *third* arguments (drawn from the *nature* of our *duty* both to our *fellow-creatures* and *ourſelves*) out of their *proper* places to the *cloſe* of his performance, and brought into *their* room every thing of a *phyſical* nature, that makes the *concluſion* of my diſcourſe. This may be *cunning* in the gentleman; but I can aſſure him, it ſhall not *ſerve* his purpoſe. Senſible of the *truth* of the *old maxim*, that a *threefold cord is not eaſily broken*; I think myſelf in *poſſeſſion* of an *advantage*, and a *great* one too, from a *full* and a *joint* view of the *inconſiſtency* of inoculation with the *three* grand *heads* of man's *duty*; and I am not *complaiſant* enough to reſign my *privilege* to anſwer the ends of *error*. The gentleman muſt therefore expect to be brought to my *terms*; and if he loſes any thing by it, it is not *my* fault.

§. 17. In the mean while, all this is but *preliminary*; of no more *conſequence* to the cauſe in hand, than thoſe high-wrought *compliments* with which the Letter-writer has done me the *favour* to accompany his remarks. I ſhall therefore paſs on to the ſubject *itſelf*, by reminding my reader, that when in my Sermon I undertook [b] to refute the conceit, now

[b] p. 9.

now before us (that namely, of *inoculation being a means kindly vouchſafed by Providence for our ſecurity*) I argued in the *firſt* place *from the nature of God*, with whoſe *infinite wiſdom, and uniform, ſteady way of acting*, I thought it *inconſiſtent* to ſuppoſe, that He ſhou'd form a *ſyſtem of matter*, the variolous, namely, with *ſuch* qualities, as might ſerve the *wiſe ends* of his moral government, and yet endue it at the *ſame* time with *properties*, that ſhou'd be *able to defeat* his merciful intentions. This, upon ſerious recollection, muſt be own'd a circumſtance, that well deſerved a *particular* conſideration. But my friend the Letter-writer having reſolved to rid himſelf of all theſe *troubleſome* religious obſervations, with which the practice of inoculation may be *ſtabb'd* to the quick, is *wiſely* ſilent here, as he is on *ev'ry* occaſion, where he meets with what he *cannot* reply to. This management is not indeed inconſiſtent with *prudence*, but it claſhes with what is *due* to the publick, who, when a diſputant ſteps forth to ſet them *right* in any matter, expect *every* difficulty urged, to be *ſpoke* to, or own'd *unanſwerable*. My opponent therefore muſt excuſe me, if I preſume to lay to his charge this inſtance of *unfair* debate; nor that only; but avail myſelf of his *ſilence* as a *conceſſion*, that inoculation cannot be *a means of God's appointment for the ſecurity of mens lives*, ſince it wou'd fix on the Deity *want* of wiſdom and *inconſiſtency* of action, and ſo in *one* word *Ungod* him.

§. 18. I argue in the *next* place, that the *point* under conſideration cannot be true, becauſe it *claſhes with many natural laws* relative to the *agent*, the *object*, the *action*. I did not indeed urge *this* in my Sermon; as in *ſuch* compoſitions it is prudent to *ſelect*; but I urge it *now*, and think it an *argument* of great *ſtrength*, ſince it is not *conceivable*, without admitting very *groſs* and *injurious* abſurdities,

PART I. Sect. I. §. 19.

ties, that the Deity ſhou'd, *by appointing inoculation for a means of ſecurity*, directly *counteract* his *own* moſt *ſacred* laws and regulations. I own indeed, that ſuch *laws* ſhou'd be *indicated*, and proved *really* inconſiſtent in the reſpects abovementioned, in order to make the inference *juſt*. But, I hope, that having attempted to do *this* under each *head* of duty, by a particular *recital* of thoſe laws which inoculation *counteracts* [c]; and overabundantly in *ſome* of the *preceding* paragraphs [d]; in every way without any *conſcious* art or defect, I may be allow'd to advance at leaſt *thus much*, that if others ſee *this* circumſtance as *plainly* as I do, inoculation cannot *poſſibly* be *a providential means of ſecurity*.

[c] See the Sermon, p. 7, 12, 16.

[d] §. 5, 6.

§. 19. This is ſtill *further* evident from the *old* eſtabliſh'd maxim, that nature or *Providence does nothing in vain*. For *vain* and *uſeleſs* muſt inoculation appear, if we will *carefully* inſpect the *nature* of the *diſeaſe*, it *vainly* pretends to *cure*; and attend, as we ought, to *the merciful proviſions* the Almighty has *vouchſafed* us, to temper this his *awful* viſitation with, *where* he thinks *not* proper to *ſuſpend* or *counteract* them. Such a *proviſion* moſt *jurely* is, as I *already* have obſerved it in my Sermon [e]; that the good and wiſe Creator has thought proper to *confine* the malignity of this diſtemper to a certain *number of days*, before it ſhou'd make its *appearance*, and to ſome *more* before it ſhou'd have its full *ſcope*; this being *evidently* intended to give men room to *guard* againſt its *various* miſchievous effects. It is *another*, not *leſs* merciful *appointment* of our Heavenly Father, ſo to order the *nature* of this *malady*, that it ſhou'd by certain *known ſigns and prognoſticks* (ſuch as are the *pains of the head and back*, *fluſhings*, *reachings*, *convulſions*, and ſo on) give us ample *notice* of its *approach* from the *firſt*; and by certain *further* indications at its *eruption*, (ſuch as is, among others,

[e] p. 22. ſee below, §. 27.

the nature and quantity of the puſtules in the face) inform us of the *virulence* or *mildneſs* of the enſuing diſorder; this being *again* manifeſtly *deſign'd* to call forth all our *care* and *attention* not only, but to furniſh us *beſides* with an *unerring rule* whereby to direct our *ſhallow halting judgments*, either in *counteracting* or *encouraging* the *latent* operations of this *myſterious* diſeaſe. In fine, if the Almighty has in *theſe* inſtances moſt *mercifully* provided for the *probable*, not certain *ſecurity* of ſome of the race of men; he has ſtill *more effectually* done this, by the *actual* grant of *many* well-known and experienced *anti-inflammatory cooling medicines*, in oppoſition to *one* extreme of the diſeaſe, and of *many cheering*, *invigorating*, *heart-warming cordials* in contraſt to the *other*; beſides his *further* ſalutary direct *appointments* in thoſe *additional* circumſtantials of the diſeaſe *itſelf*, when at *worſt*; thoſe, I mean, *of plentiful bleedings*, *copious ſalivations and looſeneſſes*, not to mention *the ſwelling of the face and hands*. How then can inoculation be conſider'd as a *ſanative mean of providential appointment*, when God has ſo remarkably, in the very *nature* and *circumſtances* of the *diſeaſe* and its *cure*, pointed out with His own Almighty *finger*, how *far*, *when* and in what *method* He wou'd have *this* His viſitation prove *not deſtructive* to men; and what is ſtill more *ſtriking*, when inoculation *itſelf* is forced to ſubmit to theſe *ſame* regulations, and in its *dangerous* attendants to have *recourſe* to theſe *ſame phyſical means*, and to encourage the *ſame critical diſcharges*? For my part, if the *uſeleſsneſs* of inoculation, and the conſequent *impoſſibility of its being a providential grant*, do not appear from *theſe* particulars demonſtratively clear, I deſpair from *ever* proving any point to the *conviction* of any one's underſtanding.

§. 20.

PART I. Sect. I. §. 20.

§. 20. I ſay, *fourthly*, that upon a *fair* compariſon of inoculation with *other phyſical means*, provided for our *well-being*, by our merciful and beſt Phyſician, we ſhall find ſuch notable *differences* between *them* and *this* practice, as cannot but lead us to *infer*, that it is of a *quite oppoſite* nature. Thus, it was never *ſuſpected*; it was never *heard* of, *before* this device appear'd, that a *ſanative* mean ſhou'd produce upon the *whole* every *effect*, which the *evil* to be cured by it, *naturally* does; and that *ſtill* it ſhou'd be accounted *ſanative*, becauſe of ſome *occaſional* beneficial *varieties*, obſervable *already* in the diſeaſe *itſelf*, and manifeſtly *ariſing* from *other* cauſes[f]; and yet *ſuch* exactly is the *abſurdity* attending on *this* operation, as the reader will ſee hereafter[g]; an *abſurdity* ſo *great*, that one cou'd *hardly* think any *thoughtful* perſon cou'd ſwallow it. Eſpecially, when it is encreaſed by this *other*, that *contrary* to all *other* phyſical means, inoculation extends its *mercy*, juſt like *predeſtination*, to a *ſelect* part of mankind, *excluſive* of all others. It is by the writers upon this ſubject, *limited*, almoſt, unanimouſly, *within the age of five and of forty*. It is *confined* beſides to *autumn* and *ſpring*. It is acknowledged *not available* to *certain conſtitutions and temperaments*. And it is repreſented, as a *ſpecifick*, pregnant with *advantages*, not to be had in *any other* way*. So that if perſons ſhou'd, by the *negligence* or *incapacities* of their *parents*, whilſt *children*, or by their *own* employments and *ſimilar* incapacities, when at *full* age, exceed the *time* preſcribed; or ſhou'd, by their *avocacious* or *other* cauſes, miſs of the *proper ſeaſon*; or be unfortunately of a *conſtitution*, which this moſt *excellent* remedy does *not* ſuit, they are conſigned over to *deſtruction*

[f] See below, P. II. Sect. II. §. 30.

[g] §. 25, compare 26, *ſeq.*

* 'See Dr. Swan in his Not. on Sydenh. p. 581. and Dr. Kirkpatrick in his Analyſis under ſeveral diſtinct ſections.'

deſtruction without help or relief. Is this the nature of a *phyſical* mean? Or is there in fact any *ſuch mean* ſubjected to *ſuch* limitations? Will the bark, for inſtance, when *properly* adminiſter'd, prove *hurtful* to an *infant*, or to a perſon of ſixty? Will it not be ſalutary in every *ſeaſon?* And is it the *only febrifuge* the Almighty has indulged us with? No one, I believe, will *venture* to aſſert it. What then can we think of inoculation, whilſt it *labours* under theſe *unparallel'd* exceptions? Can it, ſo conſtituted, be look'd upon as *a phyſical mean*; or accounted *a heavenly boon?* Neither, I ſhould imagine. The *oppoſition* is too glaring in the *one* caſe; and the *mercy* imputed to the Almighty *too cruel* in the *other*, to entertain any thing like *ſuch* an opinion of it. Yes, I muſt deem it *cruelty* to repreſent the Creator, as producing a *ſanative* mean, that ſhou'd proclaim Him *unwilling* to extend His mercy to *certain* individuals, *innocently* labouring under *inabilities* in point of make or circumſtances, not of *their procuring*, but of his *own* ordering. I am ſhock'd at the *impiety* of the thought; and ſo, I believe, will be every one, that knows what *impiety* is. May it prove a means to check *preſumption*, thus to have evinced, that it is an *inſult* to the Creator to aſcribe to his goodneſs a device ſo full of partiality, ſo void of mercy!

§. 21. I am the more *earneſt* in my wiſh, as I am very certain, that if, in the *laſt* place, we take the pains to inſpect more *narrowly* the *nature* and *ingredients* of the operation, we ſhall meet with ſtill *further* evidences to the *ſame* purpoſe, notwithſtanding what the Letter-writer has ſaid to *invalidate* my reaſonings upon them. For to review this matter regularly, I aſk, as I did in the Sermon [h], *Whether the ſelf-ſame particles, that at one time tend to raiſe a ferment deſtructive to the bodily ſyſtem, are at another endowed with a power of moderating that ferment, and preventing its malignity?* If they are,

[h] p. 9.

PART I. Sect. I. here is the abſurdity of *counterqualities*, reſiding in the *ſame* ſyſtem of matter; that is, *no qualities* at all: But, if they are not, then is there *no difference* between the *natural* and *artificial* infection, and the *latter* no more *a providential means of ſecurity*, than the *former*. This is demonſtrative; and not in the leaſt *weaken'd* by what my opponent offers [i]. For, who has told him (what is a *ſecret* indeed) that all, who have the diſtemper in the *natural* way are *at the time* of communication *diſeaſed, and under a ferment*; and all that have it in the *artificial, in health?* Why then do ſo *many* of the *former* recover, and ſo *many* of the *latter* miſcarry? Beſides, how will he prove, that reſpectively all that are *diſeaſed*, muſt needs *die*, and all in *health* needs *live?* Don't we *perpetually* ſee inſtances in *both* ways *contrary* to *all* expectation? In fine, does the variolous matter, *naturally* communicated, diſtemper the patient, without the *innate* or *adventitious* fuel contain'd in the blood *; and does the *ſame* ſort of variolous matter *inſerted artificially*, render the *recipient* more *healthful* than before? Neither, abſolutely. Elſe ſhou'd we have continual *returns* of the diſorder in the *one* way, and no *miſcarriages* in the *latter*. What ſignifies then the mention of *healthy* and *diſeaſed* perſons? or what matters it, *where* the infection is *borrow'd*, or *how* perſons are *prepared* for it; all which the gentleman here ſpeaks to? We are at preſent *ſolely* concern'd with the *intrinſick* power and efficacy of the *variolous matter*, not in reſpect to its *raiſing* a ferment, which my opponent very *cunningly* confines himſelf to, but by the very *terms* of my queſtion in reſpect to its *moderating that ferment*, when raiſed, and *preventing its malignity*. For if in *both* ways of infection, that *matter* be no more than the *occaſional* cauſe of a ferment, and can in neither *moderate that* ferment, or *prevent* its malignity, then is that *matter* in *both* ways,

[i] Let. p. 8.

* The neceſſity of the *innate fuel* towards the production of the diſeaſe is not barely admitted, but *proved* by Dr. Kirkpatrick, Anal. p. 28.

ways upon a *level*; then is that *matter* in the *artificial* way not more *ſalutary*, than in the *natural*; then is inoculation no more *a providential means of ſecurity*, than the *natural* infection. If my reader cou'd wiſh to have a *clear* and *juſt idea* of this affair[k], let him only determine with himſelf, whether any quantity of *lighted* gunpowder thrown into a magazine, cou'd have *any effect*, unleſs it met with *like* combuſtibles? And then, whether juſt *ſuch* a quantity, as before, convey'd by *deſign* thro' a *crevice*, could *prevent* or *moderate* the exploſion of the building, when *full*, any more, than if it had enter'd *accidentally* by the *windows* or *doors*? Nay, if my reader will be pleas'd to conſider, that the gunpowder *injected* thro' the *crevice*, is like to have a more *ſure* and more *ſudden* effect, than that which is directed *towards* the magazine thro' the *open* air, and at a *diſtance*, he will be inclined to believe, that what I obſerve *hereafter*[l], is founded in *nature*, and gives *room* to ſuſpect, that the *inſerted* variolous matter is rather *worſe*, than that *inſpired* in the natural way. As to what the gentleman adds, that *the particles in the different ways of infection are not the ſelf-ſame* (if he is in earneſt) I ſhall deſire him to prove, that the *effects* obſervable in *both* ways being exactly *ſimilar*, they are however not *cauſed* by the *ſame kind* of particles; and how, after ſo *bold* an aſſertion, any one can *aſſure* himſelf, that upon ſubmitting to the *operation*, he ſhall acquire, if *any*, the *diſeaſe*, he looks for, is *another* point, he will do well to ſettle. *Sic Hydram ſecat.* But, if the gentleman is in *jeſt*, (which I *greatly* ſuſpect) and plays with the word *ſelf-ſame*, as if it meant, individually, *identically* the ſame, and not the ſame *in kind*; this is a poor miſerable *quibble*, unworthy of a man of ſenſe, and nothing but a deſperate ſhift of a falling cauſe. *Satius eſt otioſum eſſe, quam nihil agere.*

[k] See below, P. I. Sect. III. §. 8.

[l] §. 23.

PART I. Sect. I. §. 22.

§. 22. Whether we ſhall meet with any thing *better* than *ſuch* ſhifts throughout the *whole* of our review, is what I ſhou'd not care to *determine* before-hand. It gives me *concern* enough, without the *additional* load of *anticipation*, whenever I find myſelf ſo *idly* employ'd, as to be *forc'd* to remove them. I ſhall therefore leave that matter *undecided*, and proceed to what at *preſent* more *nearly* concerns us, by aſking, in the *next* place, as I do in my Sermon [m], *whether the variolous particles, when unmix'd, but with the free air (which is the caſe in the natural way) prove more virulent and noxious, than when convey'd, united with many others of like pernicious nature and tendency* (which is the caſe in the unnatural?) My reader cannot but ſee the *propriety* of this queſtion. For if the variolous *particles* are in *both* ways of communication, but *equally* virulent and noxious; if *inſerted*, they acquire no *milder* quality, than what in their *natural* progreſs they carry with them into the *ſtomach* or *lungs*; then they cannot be ſaid to *differ* in *this* reſpect the *one* from the *other*; and conſequently they cannot be conſider'd as an *inſtituted means of ſecurity*, when inoculated; they certainly not being *ſuch*, when taken in by *reſpiration*. This is as *clear* as the noon-day. And that my reader might be furniſh'd with a *hint*, which might *direct* his judgment, and lead him to *acknowledge*, that the variolous matter cou'd *not* in the way of *inoculation* be more *favourable*, than in the *regular* courſe of nature (which is *all* my argument requires to be granted) I deſcribed that *matter*, as being in the *natural* way *unmixed but with the free air*; which cou'd not be thought to *encreaſe* its malignity; whilſt in the *unnatural* I repreſented it, as making *part*, and being *united* with a *purulent* maſs of particles, which might with the greateſt *reaſon* be ſuſpected to *add* to the *pernicious* nature and tendency of it. Things being ſo,

[m] p. 9.

ought

ought not my opponent to have ſhewn, either that the *inoculated* matter had a *ſanative* faculty, which the *inſpired* matter had not; or that the *latter* had a *virulence*, which the *other* was quite *free* from? Moſt certainly. This wou'd have been arguing to the purpoſe. Whereas all that he ſays here, ſignifies juſt *nothing* at all, as to the *preſent* queſtion. For *ſuppoſe*, I was to *grant* the gentleman *all* that he contends for *here*[n], even *that the matter of a variolous puſtule is ſimple and uncompounded*, wou'd *that* prove, that the *inoculated* matter is *leſs* virulent, than the matter taken in by *reſpiration?* Nothing leſs. It cou'd *only* ſerve to remove the *ſuſpicion* of its acquiring a *greater* degree of *noxiouſneſs* from the *conſtituents* of a variolous puſtule. Its *original* properties and tendencies, it is plain, are *not at all* affected by *this* circumſtance, determine it as you will. And yet it is that *original tendency*, and not the *compoſition* of a variolous puſtule, I am *here* enquiring after, and *immediately* concern'd with. It is that very *tendency* I urge to prove, that the variolous matter, when *inoculated*, cannot *differ* from what it is in the *natural* way of communication, and ſo can *never* be conſider'd, as *an inſtituted means of ſecurity*; but in a plain *contrary* ſenſe *ought* to be looked upon, as a *certain method of infection*, and therefore *a means directly tending to deſtruction*, if not *prevented* by ſomething of a nature *different* from *itſelf*. In the mean while, I have argued *here* with my antagoniſt upon a *ſuppoſition*; which, when *duly* conſider'd, will prove *indeed* to be *no better* than a *ſuppoſition*, without any *juſt ground*, either in *reaſon* or *experience*. But I will not at *preſent* enter upon a *formal* proof of *this* point, conſidering, that we ſhall have occaſion *hereafter*[o] to ſpeak to it more *fully*, when the reader may *depend* upon my giving my antagoniſt a *fair* hearing,

[n] Let. p. 10.

[o] P. II. Sect. III. §. 21, *ſeq.*

PART I. Sect. I. §. 23. hearing, and doing his *obſervations* all the *juſtice* they are *entitled* to.

§. 23. The laſt queſtion I offer upon this ſubject in my Sermon, [p] is, *whether the bare act of inſertion alters the property or the efficacy, either of the infectious or of the inflammable matter?* By this my reader may ſee, that I *purſue* my enquiry in the *faireſt* manner, as *far* as it will go; reſolved not to leave any thing *behind*, that might give *room* to ſuſpect inoculation capable of inducing, in any *part* of the operation, *qualities* tending to the *ſecurity* of the patient. Indeed I ſtated *this* matter *only* in a queſtion; without adding any *hint* or reſolution. But this I did, from a *firm* perſuaſion, that *common* ſenſe would tell any one, who thought *at all* upon the ſubject, that the *parting* made in the ſkin by *inciſion* or *ſcratches*, cou'd do nothing *more* than *open a way* to the matter to be *inſerted*, without changing the *properties* of it in any degree. Yes, to add ſomething here, that *well* deſerves to be attended to *, I am ſo far from thinking, that *inſertion* is capable of furniſhing us with any *favourable* alteration in the peculiar *tendencies* of the variolous matter *inſerted*, that I am rather inclined to believe, if any thing of *this* nature, any thing like an *advantage*, in the *preſent* point of view, may be *hoped* for, in the *different* ways of infection, 'tis from the *natural* courſe of things, and not from the *artificial* method of practice we have reaſon to expect it: As it is very clear, that the variolous particles, when *inoculated*, have not, (as in the *natural* way) ſome ſalutary *vehicle*, ſuch as the *air*, and perhaps ſome kinds of our *food*; have not undergone, beſides, any previous *alterations* in the ſtomach, inteſtines, lacteals, and ſo on; no ſalutary *ſheathing* in the matter they may *fortuitouſly* meet with in their way; no

[p] P. 9.

* Compare the ſimile mentioned §. 21.

no *abraſion* of their *probably* ſharp corroſive *points*, by the *conflicts*, they muſt *neceſſarily* undergo in the many *narrow* paſſages they muſt make their way through, before they *exonerate* themſelves into the *blood*, the grand and proper ſtorehouſe of the variolous fuel *; but are at *once* convey'd into it *raw* and *undigeſted*, if I may ſo expreſs myſelf; not *qualified* in their tendencies by *nature*; not prevented by *art* from exerting *all* the virulence and noxiouſneſs, they are *impregnated* with. Nor is this conjecture unſupported by experience. For that perſons, who have had the ſmall-pox, may have it *again* by inoculation, is *plain* from the man *inoculated* in St. Thomas's Hoſpital, and is *expreſly* acknowledged by Dr. Jurin [q]; and that in the *natural* way ſuch a *reinfection* never takes place, but in the moſt *virulent* kind of Small-pox; and *generally* upon the patient's communicating the diſtemper by *contact* to thoſe that attend them. This is *another* circumſtance obſerved by Dr. Jurin, in the place above-cited; and by Dr. Huxham, *in his*

[q] Royal Tranſact. abridg. vol. VIII. p. 622.

* In the account Dr. Kirkpatrick gives us (Anal. p. 54.) of the *progreſs* of the infection from the *ſtomach* into the blood, there are *ſome* things, that ſeem greatly to *ſtrengthen* our conjecture here. The Doctor allows the infectious matter to be mixed with the *ſaliva* in its firſt ingreſs; with the contents of the ſtomach in the next ſtage; with the *chyle*; and with the *lymph* in the lacteals. The Doctor indeed *hints*, as if the *bile* and *pancreatick juice*, with which it meets in the *duodenum*, might add to its *virulence*: But, when it is conſider'd, that the variolous matter makes at *that* time *part*, and the *minuteſt* of a *larger* and *compounded* maſs, it is not *eaſily* underſtood, how it can be *much* affected by the *ſuperaddition* of ſuch ingredients, in a *healthy* body at leaſt; eſpecially ſeeing what *alterations* it again undergoes upon entring into and purſuing its courſe through the *lacteals*. I cannot help adding here a thought which the Doctor furniſhes me with (Anal. p. 131.) namely, that *the vehicles of poiſons become leſs noxious and acrid from an exhalation of the moſt exalted particles*. For this ſeems to *militate* greatly in *favour* of the *natural*, beyond the *artificial* infection, ſeeing how *differently* the particles are conveyed.

PART I. Sect. I.

his account of the Anomalous Epidemic Small-pox at Plymouth[r]. Be that as it will, certain I am, that my opponent, however careful *elſewhere*[s] to note, that *inſertion* cannot induce any *bad* qualities, has not ſaid any thing *here*[t] to prove it *capable* of producing any *good* ones, in the *nature* and *tendency* of the variolous matter. He tells us indeed of the *Chineſe* way of communicating the infection by a *pledgit up the noſe*; and recites the *violent conſequences* of that experiment, to *deter* us from taking the diſeaſe in the *natural* way. But I hope, he does not mean to compare a *maſs* of virulent matter, *collected* in a *pledgit*, applied *directly* to the *nerves*, and kept *confined* there for a while, to the *imperceptible* and *ſingle*, or at leaſt very *ſmall* parcels of variolous *particles*, which the *air* conveys in the *natural* way, (without any *ſenſible* impreſſion) to *noſe* or *mouth*, and perhaps to *other* inlets of our bodies; and are *immediately* carried *forward* thro' the *various* channels, our frame abounds with. This wou'd be too *groſs*, too *unphiloſophical*; too *unworthy* of a man of his profeſſion; and, by the way, directly *ſubverſive* of his *very* deſign; ſince it has been *juſt now* proved, that the immediate *application* and *confinement* of the *infectious* matter to any *part* of the body is *more virulent*, than the *free* conveyance of it by the *air*. All therefore that he cou'd propoſe; and indeed *all* that he *can* make of the experiment he has mention'd; is to ſhew, as Dr. Mead expreſſes it[v], *that the Chineſe way of implanting the diſtemper is attended with much more danger than the Grecian one*; which I, who argue againſt *every* kind of *artificial* infection, can allow of with ſo much the *more* eaſe, as it evidently affects not *my* argument in the *leaſt*, but leaves it in *all* its force. As to what the Letter-writer adds[u], concerning the *diſcharge* made at the *place of inciſion*, this again anſwers *not* the purpoſe of *my* queſtion;

[r] Royal Tranſact. l.c. p.631.
[s] Let. p.23.
[t] Let. p.11.
[v] Diſc. on the Small-pox, tranſl. by Doctor Stack, p. 87.
[u] p. 12.

tion; which tends to ſettle, whether the *inſerting* the variolous matter may be *expected* to give to that *matter* any *quality*, whereby it may *moderate* the ferment, propos'd to be *rais'd* by it. Let the *diſcharge* be what it will, it *never* takes place, till the *ferment* is *rais'd*, and the eruption *coming on*, or *begun*; and if the matter *inſerted* has not, *antecedentally* to all this, the *power* enquired after, I may for *all that diſcharge* at the inciſion fall a *victim* to the diſeaſe, (as *many* have done) and *then*, I hope, inoculation will not be ſtiled *an eſtabliſh'd providential method of ſaving mens lives*. In the mean while, that my reader may be able to judge with how *little* grounds my antagoniſt here *harangues* about the *benefit* ariſing from the *diſcharge* at the place of *inſertion*, I beg leave to note from Dr. Nettleton*, That, *when the inciſion is made ſo ſuperficial, as not to cut through the ſkin* (the very *ſcratches* my opponent ſpeaks of) *it uſually happens, that the places only appear very red, but ſcarce run any thing at all.* Conſequently there is no *copious* diſcharge obſerved, tho' my opponent *aſſerts* the contrary; nor can any *benefit* accordingly be expected from that *quarter*, which is *confirmed* by the following words of the learned and judicious Dr. Mead×; *Some have alſo been of opinion, that the diſcharge out of the wound, made to introduce the purulent matter, and likewiſe from the ſmall pimples, which break out round it, may contribute ſomething to the ſafety of the patient. But the ſmall quantity, which runs out this way* (the *copious* diſcharge, ſays the Letter-writer) *cannot, I think, avail much. Two bliſters laid, one to an arm, the other to a leg, will certainly do much more; eſpecially if they be kept running throughout the whole courſe of the diſeaſe.** To all which

* Royal Tranſact. abr. vol. VIII. p. 604.

× Diſcour. on the Small-pox, p. 96.

* Dr. Kirkpatrick (Anal. p. 118.) diſſents from Dr. *Mead* for the following reaſons. 1ſt, Becauſe the matter diſcharged at the

PART I. Sect. I. I cannot help adding, as an effectual *counterbalance* to the advantages ſome may *ſtill* hope to reap from theſe

the inciſions has proved *infectious*; and, 2dly, Becauſe it has been *conſiderably free* in thoſe, who have had the *leaſt* eruption, and *mildeſt* ſymptoms.—The firſt argument is neither to the purpoſe, nor hits Dr. Mead. The *quantity* is in queſtion, not the quality of the diſcharge: And Dr. Mead does not deny the *diſcharge*; nor diſpute its being *infectious*; but only ſays, that it can be of *little* ſervice.—The 2d argument indeed comes cloſer, but ends in an *aſſertion*, which I cannot allow to be *more* valid than Dr. Mead's. Beſides it is *undeterminate*. It ſays only, that the diſcharge is *conſiderably free*; and that, where the diſeaſe is *mildeſt*. Is there then *no* diſcharge, or no *conſiderable* one, where the diſeaſe is *worſt*, and the benefit wou'd be *greateſt*? If ſo, what becomes of its *uſefulneſs*? What of its *value*? Beſides, is the *diſcharge* conſiderably *freer*, than might be expected from a *wound* in a body, in which *all* the humours are in a ſtate of *fluctuation*? Does it run conſiderably *before* the full eruption? Does it run *clear* and *limpid*, as is the matter of the puſtules in the beginning? Does it run as *much* as a *bliſter* wou'd do; for that's what Dr. Mead fixes upon? Does it run *enough* to prevent *ſome* puſtules from gathering *within* the lips of, or cloſe to the *verge* of the wound? Does it operate at a diſtance, and draw away the matter from filling *other* puſtules in *other* parts of the body? And in the *confluent* kind of pock (which it is evident many have had under inoculation) does the *diſcharge* prove ſtill *more* free and ſalutary indeed? Or can it be *copious* and *beneficial* in any caſe, when, notwithſtanding all its *ſuppoſed* efficacy, *ſwellings* and *boils* go on their courſe in the moſt *favourable* circumſtances, and *death* triumphs in the *worſt*. Indeed, when I conſider, what Dr. Nettleton, in the place cited in *this* paragraph, and what Dr. Kirkpatrick *himſelf* (Anal. p. 159.) have ſaid, I am not without *ſuſpicion*, that the diſpute is a mere *vitilitigation*. For the *deeper* the inciſion, the *more*; the *ſlighter*, the *leſs* will the *diſcharge* undoubtedly be. But ſuch *comparative* efflux is not the queſtion here. Our enquiry is *directly*, what in any way may be *reaſonably* expected from *theſe* inciſions. Whether as much as from *a couple of bliſters*? And when *this* is determined, it will be *worth* while to ſhew, whence, if *theſe* inciſions have *really* an effect on the *nature* of the diſeaſe, it comes, that the *ſame* varieties, that obtain in the *natural*, are obſervable *likewiſe* in the *artificial* diſtemper? And whether, upon the ſuppoſition of *ſuch* an influence, there is not *room* to apprehend, the diſorder in *that* way of infection, wou'd *ever* prove of the *flux* kind; and ſo this operation become *rather* injurious, than beneficial?

theſe *inciſions*, that where they have been *deeper* than ordinary, they are acknowledged by Dr. Nettleton and others to have run for a *long while* after the diſeaſe, and are affirmed by *ſome* to have proved very *virulent*, and in *ſome* caſes *not* capable of a *cure*. *I have heard*, ſays Dr. Wagſtaffe [y], *of very unfortunate accidents, which have happened to ſome of the firſt rank from this ingrafting method; and in ſome others, I am informed, from perſons of integrity and ſkill, that this very matter has been tranſlated on the bones, and made them foul and carious, and in others again, occaſioned an hectick fever, which may probably end in a conſumption* *. An excellent *recommendation* of the practice this; and what cannot but prove it ſo *advantageous* beyond the *natural* infection, in which this *never* happens, that it may with reaſon be rank'd among *one* of the evidences *of its*

[y] On inoc. p. 60. compare P. II. Sect. III. §. 17.

* Dr. Kirkpatrick (Anal. p. 159.) mentions the caſe of a young gentleman, near *Maidſtone*, who, with a *favourable* ſmall-pox by inoculation, had an *arm* ſo terribly *ulcerated*, that an *amputation* was apprehended, tho' at laſt it proved unneceſſary: And I have been told of ſeveral, who, tho' they *ſaved* the limb, *loſt* however the *uſe* of it. In a family at *Feverſham*, where there were but *two* children, and *both* inoculated, the one, I am aſſured, loſt an *eye*, and the other the *uſe* of the *arm*. But how the Doctor, knowing *theſe* things to have happen'd, and being *fully* ſenſible of the great *danger* attending *theſe* inciſions, as well becauſe of the *nicety* of the operation among the *muſcles*, and near the *membrana adipoſa*, as becauſe of their ſtrong *attraction* of the *venom* of the diſeaſe in its *firſt* and moſt *virulent* ſtage (Anal. p. 150, 257.) can yet call them *the critical advantage and hinge of inoculation*, (Anal. p. 152.) This I muſt leave the Doctor to unravel. In all wounds, the flux of *humours* is always fear'd, becauſe known to bring on an *obſtinacy* in cure and other *worſe* conſequences: And *prudent* certainly it cannot be deem'd, much leſs an *advantage*, to invite *theſe* humours in their moſt *inflamed* ſtate to a place, already ſo ſtrongly *irritated* by the infuſion of the *venom*, as at the time to *affect*, *twitch*, and *ſhock* the *nervous* ſyſtem, in *ſome*, much after the manner of *electricity*, as the Doctor confeſſes. But *this* notion of the inciſions being *advantageous*, is much of a *piece* with the *paradoxical coalition of diſtemper and cure*, ſpoke of *above* (§. 6. not.) and therefore *needs* no enlargement.

PART I Sect. I. §. 24.

having been intended by Providence, as a certain means of ſecurity. But to proceed:

§. 24. When I had recited the *ſeveral* conſtituents of inoculation, taken in its *ſtrict* ſenſe, and hinted, that *none* of them were *capable* of inducing any *change* for the *better*, I inferr'd [z], as the foregoing obſervations ſhew, I may *ſtill* do, that it was little leſs than an *impious mockery* to call *that*, which *directly* tends *to infect* and deſtroy, a means *appointed* by the Deity for the *ſecurity* of mens lives. To this the Letter-writer ſays *nothing*; as perhaps caring *little* whether his *fav'rite* expedient *groan* under this *foul* imputation, ſo it does but make its *way* in the world. But he is very *copious* [a] in his *cenſures* of me for having dared here to *compare* the doctrine of *tranſfuſion* with *that* of inoculation. He tells me, (but not where he ſhou'd have done it) that there can be no *ſimilitude* between theſe *two* operations, *firſt*, becauſe *in* the *one*, *mixed blood was convey'd*, *in* the *other a matter diſtinct from the blood*; and *next*, becauſe *the former conſtantly brought on diſeaſes and death*; *the latter*, *the deſired diſeaſe only*, *and that in ſo mild a manner*, *as to preſerve and lengthen life*. Whether, (after what has been debated *hitherto*, and ſhall be *further* obſerved hereafter) my opponent can with any *propriety* or *juſtice*, ſpeak of inoculation, as conveying a *peculiar*, *diſtinct matter* [b], and ſerving *to preſerve and lengthen life* [c]; This I ſubmit to the judgment of my reader. But I muſt acquaint my worthy friend, that a *compariſon* does not require, that it ſhou'd hold in *all* reſpects to make it *juſt*. It ſuffices, if it *ſuits* ſo *far* as it is *applied*. Had I conſider'd *tranſfuſion* in the *ſtrict* ſenſe of the word, I might have *compar'd* it to inoculation, as *that* is a *kind* of transfuſion; a conveying into *one* body what is borrow'd from *another*. Had I been ſpeaking of it with regard to the *matter transfuſed*, I might *again* have carried on

[z] Serm. p. 10.

[a] Let. p. 31.

[b] See below, P. II. Sect. III. §. 21, *ſeqq.*

[c] See below, §. 30. and P. II. Sect. II. §. 41, and Sect. III. §. 13, 19.

a *parallel* between it and inoculation; as *both* evidently deal in a *mix'd maſs* of what we cannot *define* nor *ſeparate*. Had I been treating of its *effects*, the propriety of comparing it to inoculation in *this* light, wou'd have *inſtantly* appear'd; as *both* notoriouſly agree in their direct *tendency* to produce *diſeaſes* and *death*. In fine, had I mention'd transfuſion, *particularly* with regard to the *end* propoſed in that operation, and the *pretence* offer'd for the *uſe* of it, it is clear, I might in *both* theſe reſpects have, as before, ſtated the *ſimilitude*; ſince in *both* tranſfuſion and inoculation manifeſtly conſpire; the ſalvation of mens *lives* being the *end* propoſed, and the *conformity* of the practice to the *eſtabliſhment* of nature, being the *pretence* offer'd in *both*. How much *more* then ought my opponent to have abſtain'd from *hard* cenſures, when upon enquiry the *compariſon* appears to *tally* in *more* particulars, than ſimilitudes *generally* do. However, to ſpeak *plainly*, ſo far as the *parallelism* is concern'd here, I meant to carry it no greater *length*, than the *end* propoſed and the *pretence* offer'd in *both* caſes wou'd *juſtify* it, as my reader will *eaſily* perceive from my words [d]. In the mean while, if the Letter-writer wou'd know the *whole* truth, I ſhall *not* ſcruple to tell him, that I intended ſomething of *greater* conſequence by the *mention* of transfuſion in *this* place, even to *caution* my hearers againſt that *readineſs*, or rather *raſhneſs*, to uſe Dr. Mead's expreſſion [e], with which men are *generally* obſerved to give into *novel* or *faſhionable* practices; *this* inſtance *plainly* evidencing, that there have been *before now* certain *operations* introduced, which, tho' for a *while* much in *vogue*, and cried up as *beneficial* and *lawful*, have upon *maturer* conſideration been *condemn'd* as *detrimental* and *iniquitous*. Nay, I purpoſed *further* to hint, that as in the *caſe* of transfuſion, the civil power had thought it *requiſite* to interpoſe, in order to put a ſtop to the *injuries*,

[d] p. 10.

[e] On the Small-pox, p. 89.

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injuries, the ſociety was made to *ſuffer* by it; ſo now in *that* of inoculation, the ſame civil power might *perhaps* find it not *leſs* neceſſary to exert *itſelf* in *ſuch* ways, as ſhou'd appear *needful* to prevent the *like* bad conſequences. Yes, notwithſtanding my opponent's *bold* challenge [f], *that I dare not to expect a check on inoculation from the civil government*, I dare to *hope*, that when the *great* and the *good* ſhall conſider attentively the *juſt* ſuſpicions, which *many* perſons of *acknowledg'd* probity and goodneſs entertain, that the *progreſs* of inoculation, ſhou'd it become *univerſal*, wou'd be attended with very *ſad* effects on the *morals* of the good people of this land; and ſhall obſerve beſides, what *havock* it *actually* makes in cities; what *injury* it does to *trade*; and how much *both* theſe *evils* wou'd be *encreaſed*, was this practice, as it is *rumour'd*, to become the *buſineſs* of ignorant *old* women, or what is *worſe*, of *conceited* nurſes *; they will not diſdain to apply the *mending* hand [g] in an affair of ſo *much* importance; not indeed by immediately and *at once* giving a *check* to the practice, (for this is inconſiſtent with the *known* prudence and juſtice of thoſe, that can be *inſtrumental* in this affair) but by abſolutely interdicting its introduction into *cities* or *populous* places, where it is moſt *injurious*; and then by making ſuch *wholeſome* regulations, as may furniſh *them* and the world with proper *materials* to judge by of the *real* tendency of *this* device; among which *perhaps* it may *not* appear

[f] Let. p. 32.

[g] See below, P. II. Sect. III. §. 15.

* I am glad to find, the *rumours* I here mention, admitted *in part*, by Dr. Kirkpatrick, as founded on *certain* fact. (Anal. p. 267, 270.) *We have*, ſays the Doctor, *certain accounts*, that *the populace go promiſcuouſly from different diſtances to little market-towns, where, without any medical advice, and very little conſideration, they procure inoculation from ſome operator, too often as crude and thoughtleſs as themſelves; congratulating each other after it over ſtrong liquor, and returning immediately to their ordinary labour, and way of living.* Oh tempora! Oh mores!

appear *unadviſeable*, that it ſhou'd be appointed in the *firſt* place, that *none* ſhou'd *operate* in *this* way, but under the *inſpection* of a *regularly* bred phyſician; *next*, that *all* concern'd in this practice, ſhall be *obliged* to give in upon *oath* a true and full *account* of the perſons by them *inoculated*, their *names*, their *bodily* condition, the *time* when, the *place* where, the *circumſtances* attending the experiment, and the *ſucceſs* of it. And then *finally*, that certain perſons, *authoriſed* for that purpoſe, ſhall from time to time make *diligent* enquiry after the *ſubſequent* health and *bodily* diſpoſitions of thoſe, who ſhall be found to have gone through the operation ſucceſsfully. If theſe or *ſuch* like ordinances were once *enacted*, I dare do ſomething *more*, than my opponent *perhaps* thinks of; I dare to *prognoſticate*, without the *ſpirit* of divination, that ſo many *fatal* incidents *under* the very operation, and ſo many diſmal *after-effects*, will come to the *knowledge* of the *publick*, that they will want no *expreſs* law to deter 'em from ſubmitting to a practice, ſo highly *injurious* to their well-being*.

§. 25. After this little *digreſſion*, which my opponent's intimations render'd *unavoidable*, I hope, I ſhall be permitted to ſay, without being acounted *ſtiff in opinion*, that every thing advanced in my Sermon with reſpect to the *abſtracted* nature of the ſeveral *conſtituents* of inoculation is juſt as *concluſive* as

* The *concealment* of facts by *thoſe* concern'd in the practice, is acknowledged by Dr. Kirkpatrick (Anal. p. 115.) And tho' one cou'd *hardly* believe it, yet ſuch is the regard *ſome* bear to the *operation*, that notwithſtanding they have been *ſufferers* by it, they are yet *averſe* to ſay any thing, that might tend to the *diſcredit* of it, as I have experienc'd. Nor can I help declaring, tho' I hope *without* foundation, that Dr. Kirkpatrick himſelf ſeems to give *room* for *ſome* ſuſpicions, when he tells us, (pref. p. 23.) *that he might have had an account of the numbers inoculated by many of the ſurgeons, had he not imagined, that certain inferences, however unjuſt, might be made on the occaſion.*

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as it was, and if I am not miſtaken, greatly *ſtrengthen'd* by what we have *now* had an opportunity of obſerving. But this does not *content* me yet. There is *one* circumſtance more *behind*, ſerving to ſhew the *abſurdity* of calling inoculation *a providential means of ſecurity*: And why *that* ſhou'd not be urged to the *total* overthrow of a *conceit*, which might only be thought in a *tottering* condition, I ſee no reaſon for. I ſhall therefore with my reader's leave, ſtate here a *fourth* queſtion, which is, *Whether inoculation is not attended with the ſame ſymptoms and effects, which are obſervable in the natural way of infection; and whether what is peculiar to it, is not of the pernicious kind?* For if theſe things are capable of the *ſtricteſt* proof, then is the *artificial* infection not *different* from the *natural*, but for the *worſe*: And how a practice tending to *hurt*, can be look'd on as a *remedy*, and a remedy *provided by the wiſe Creator*, will want *ſtrength* of thought *indeed* to demonſtrate, nay even to apprehend.

§. 26. For our *ſatisfaction* in this matter, it ſhou'd ſeem it were *enough* to ſay, that there has ſcarce been *any* number of perſons inoculated at a time, but what, *more* or *leſs*, ſome have died *under* the operation [h]. For this is not only the very *worſt* effect of the diſeaſe, but an *effect*, which is *always* attended with the moſt *formidable* ſymptoms *.

[h] See below, P. II. Sect. II. §. 33.

However,

* *The few comparative miſcarriages under inoculation*, Dr. Kirkpatrick (pref. p. 21.) thinks, do not militate againſt the conceit *of the practice being a providential means of ſecurity*; becauſe this ſerves to excite *faith and reſignation*; *to remind us of the ultimate dependence of the creature on the Creator*; *and to convince us of the ſhallowneſs of our capacities*. This is all *extremely* good, and applicable to the *inefficacy* of every *phyſical* mean that is uſed. But this does not *hit* the queſtion. Other *medicines* directly and poſitively *tend* to produce the *deſired* effect, tho' often *unſucceſsfully*; and in their uſe preciſely *counteract* the operations of the diſeaſe. They are therefore *ſanative* means; means

However, leſt greater *diſtinctneſs* and particularity ſhou'd be expected from me, I will ſubmit to the *otherwiſe* means vouchſafed by *Providence* for our good; but which, in their *effect*, he will keep *dependent* upon His bleſſing, for the *exerciſe* and *improvement* of our virtue. Whereas the variolous matter *inſerted*, directly and confeſſedly *infects*; raiſes an *ebullition*; brings on the very *diſeaſe*, we wou'd *cure* by it; and tends to *fatality*, if not prevented by *means* and circumſtances totally *different* from *itſelf*. How the *operation* then can be conſider'd as a *boon* from *Heaven*; as a *ſanative* mean; as *an effectual ſalutary cure of the diſeaſe*; and how it becomes *different* from the *natural* way of infection, when in its material *form* and *tendency* it is exactly *ſimilar* to it: This I muſt confeſs myſelf *not* capable of underſtanding, without admitting *contradictions* to be true, which I never can. The Doctor's miſtake ſeems to lie in *this*, that he looks upon the *fatalities* under inoculation as *miſchances*; *unexpected* incidents; effects of *Divine* interpoſition, and ſo on; when in truth they are *natural* and *regular* conſequences of the *cauſes* that induced them, *conſequences* that may *conſtantly* be apprehended; and which if they do *not* follow, are *prevented* by the fortunate *abſence* of ſome of *thoſe* conſequences, that *conſpire* to render the diſeaſe *mortal*. It is not therefore ſo much the *miſcarriages*, as the *certain*, *unvariable*, *perpetual* and *complicated hazards* under inoculation, that *deter* perſons of ſound *reaſon* and true *religion* from complying with it: And till the Doctor is pleaſed to ſhow the *contrary*, he muſt excuſe me if I ſay, that *all* what he alledges *of God's ſuſpending the good effects of the experiment occaſionally, and of the faith, ſubmiſſion, and dependence intended to be taught us thereby*, are mere *words*; well enough calculated to work upon the *unthinking* herd; but too glaringly without *meaning*, not to be *rejected* by thoſe that are uſed to *ſtrict* and well-grounded ratiocination. See the next paragraph. Nor can I conceive how the Doctor can deny with any *conſiſtency*, what we ſay here of the *conſequences* of the diſeaſe being *certain*, and not *accidental*; when he owns, that *the foundation of a happy event is to be laid before infection*, (Anal. p. 276.) and that *neither preparation, nor inoculation, can alter any thing in the eſſential nature of the Small-pox* (Anal. p. 256.) As to what the Doctor adds, (p 22.) *that it is a clear point with him, that no one dying by inoculation could have naturally ſurvived the common infection, under ſtrictly the ſame phyſical circumſtances, among which he includes the treatment of the diſorder:* This is plainly to acknowledge the *equality* of the two different ways of infection, and of courſe, that the *artificial is no ſanative providential mean of health and life*. At the ſame time, that to me the Doctor's aſſertion, tho' undoubtedly very *artful*, does not

 ſeem

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otherwiſe tireſome taſk of *tranſcribing* ſome few lines from thoſe, who are *better* verſed in *theſe* matters, than ſeem to prove what he intended. For, tho' *under preciſely the ſame phyſical circumſtances*, no one that dies of the *artificial* diſorder, *cou'd naturally*, that is, without an *extraordinary* interpoſition, *ſurvive the common infection*; yet, who has told the Doctor, that the *ſame* phyſical circumſtances were to take place, had the perſon ſtaid his *proper* time; or that if they were, there appears not *greater* reaſon to *hope* for ſome merciful *Providence* in a caſe, where all *ſubmiſſion* is paid to the Divine *Superintendency*, than in *one* big with great *preſumption* and a manifeſt *contempt* of the *Deity*. Suppoſe a *worm-fever*, or a fever from *dentition*, neither of them *indicated*, or apprehended, ſhould happen to ſeize the *inoculated* child, and *death* to enſue (as happen'd to a child inoculated by the Doctor himſelf, and to another at Saliſbury; Anal. p. 183, 184.) wou'd theſe *ſame phyſical circumſtances* have taken place ten, twelve, or more years after, when perſons have generally *outgrown* theſe diſorders of their *childhood?* It cannot be ſaid. I muſt therefore preſume to advance, that upon *ſecond* thought, it will rather be deem'd *probable*, that there are many that *die* of inoculation, who, had they been left to the *courſe* of nature, might have *eſcaped*, if not every effect, yet the *fatality* of the diſtemper. Nor do I make the *leaſt* doubt, but that they, who, *like* myſelf, look upon the *practice* as full of *preſumption*, will be apt to *believe*, that in *many* caſes the Almighty may *judicially* interpoſe, and under the moſt *favourable* circumſtances puniſh the *father* in the loſs of his *child*, or the fond *hopes* of the *adult* with a *fatal* diſappointment. Nay, as in *every* caſe, in which honeſt and well-diſpoſed minds run a *hazard* of being *deceived* by appearances, it is becoming a wiſe, a holy, a juſt God to prevent *this* effect in certain ways and manners, *ſufficient* to ſhew, on which ſide the *truth* lies; ſo in the *preſent* caſe, ſuppoſing it of an *immoral* nature, it is exactly *befitting* the goodneſs of our Univerſal Parent, that He ſhou'd in *ſome* inſtances evidence his *diſapprobation* of theſe purpoſes, that they that are not of the *tribe* of thoſe, *who ſeeing will not ſee*, may have a proper *rule* to determine their judgments by. In a word, I cannot help thinking, that there may be at *times* under inoculation *ſome* circumſtances, ordinary or extraordinary, that may render the diſeaſe *mortal*, above what it would have proved in the *natural* way. And when it is clear *beyond* contradiction, that ſcarce is the experiment made on any *number* of perſons, but it fails in *ſome* inſtances; and ſometimes in *thoſe* very ſubjects, from whom there was the *greateſt* reaſon to expect *ſucceſs*; I muſt leave it with the *fair* enquirer to determine, whether this is not a pretty *evident* token, both that inoculation is not a *ſanative* means; and that the Deity *ſufficiently* ſhews his *diſlike* of it. If ſometimes

than *one* of my profeſſion can be ſuppoſed to be, and who at the ſame time are *acknowledged* to have been *faſt* friends to inoculation, tho' not ſo *diſhoneſt*, as to *hide* or *deny* plain facts. *About the ſeventh day*, ſays Dr. Nettleton [i], *the ſymptoms of the fever begin to come on, which are the very ſame, that we always obſerve in the Small-pox of the diſtinct kind in the natural way. A quick pulſe, great heat and thirſt, pain in the head and back, and about the region of the ſtomach, vomiting, doſedneſs, ſtartings, and ſometimes convulſions.—The number of puſtules is very different, in ſome not above* 10 *or* 20; *moſt frequently from* 50 *to* 200, *and ſome have had more than could well be number'd.*—Some few pages *lower* [k], where the Doctor undertakes to ſhew, that the *diſeaſe* raiſed by inoculation is the *genuine* Small-pox; he adds, *when the puſtules begin to riſe, their appearance is the ſame, as well as their periods of maturation and declenſion. They commonly riſe as round and as large as the other, and when they are very numerous, the inflammation and ſwelling of the face comes on at the uſual time, and is follow'd by the ſwelling of the hands and feet; and once I obſerved a ſalivation, tho' the puſtules were diſtinct.* The Doctor indeed avers [l], *that he never found the puſtules to be of the confluent ſort:* But after-experience has proved *this* point *inconteſtably*, as ſhall be made appear *preſently* by clear inſtances; leaving *ſome* of my readers to recollect *others* within the neighbourhood of *this* city. The Doctor *acknowledges* however [m], and ſhews it by a *caſe* he mentions [n], *that even in the diſtinct ſort the ſymptoms run*

[i] Royal Tran. abr. vol. VIII. p. 604.

[k] ibid. p. 609.

[l] p. 604.

[m] l. cit. p. 605.

[n] l. cit. p. 607.

times things prove *more* favourable, ſuch a diſpenſation may be intended for a *trial* of our *faith*; a trial of our *virtue*, and love of *truth*; at the ſame time, that we ſhall do well with *ſeriouſneſs* to conſider, whether an event of *this* ſort may not at *laſt* be a *judicial* viſitation, in which God reſolves *to ſend ſtrong deluſion to thoſe that believe not the truth, but have pleaſure in unrighteouſneſs.*

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run ſometimes very high, and require anodynes, bliſters, and every other medicine found ſerviceable in the Small-pox of the natural ſort. Which agrees with what Dr. Mead[o] obſerves, *that, where the diſeaſe happens to be leſs mild than uſual, as it ſometimes does, the ſame medicines will be neceſſary which have been directed* in the ſeveral kinds *of the natural Small-pox.* Dr. Nettleton proceeds to affirm[p], *that after the eruption is compleated, the feveriſh ſymptoms* uſually *ceaſe, without any ſecond fever.* Others ſay[q], *that this happens* almoſt *without exception:* And the ſame is declared with regard to *the complaints upon the lungs,* which *ſufficiently* ſhews, that there have been *inſtances,* in which *both* have been obſerved. Not to be *tedious,* and to determine my reader's judgment *at once,* I preſent him with *two* caſes, which Dr. Wagſtaffe recites[r], than which none can be *clearer* to the purpoſe, nor afford *ſtronger* evidence; that the *moſt formidable* ſymptoms attending the *natural* diſeaſe, have *alſo* been obſerved in the *artificial.* The *firſt* is of one *Mr. Sp—r, who had the flux'd kind, not only in his face, but in ſome parts of his body. On the ſeventh day he had a violent ſecond fever, and ſoon after ſtrong convulſions; was ſometimes delirious, and continued in this manner till he died. Upon diſſection there was found a polypus, that is, ſome coagulated blood in the veſſels of the heart, and ſome water in the ventricles of his brain.* The *other* inſtance is that of *a ſervant of L—d B—ſt's,* on whom *the Small-pox came out the 9th day after inoculation; were of the flux'd kind to an extreme degree, not only in his face, but on his legs, arms, and thighs, and all over his body: But few of them roſe at all; they were of the ſcurfy kind; and moſt of them were dried white ſkins, with little or no matter in them. He died on the eleventh day, having ſunk ſome time before into a great difficulty of breathing; his blood was very ſizey,*

[o] Diſc. on the Small-pox, p. 97.

[p] l. cit. p. 604.

[q] Bp. of Worc. Ser. p. 19.

[r] On inoc. p. 32.

*fizey, and the lungs, upon diſſection, were much inflamed**.

§. 27. Upon this *fair* ſtate of the matter, in which the *artificial* Small-pox appears *not to be free from any ſymptom or conſequence attending the natural*, is it not very *rational* and *obvious* to aſk, upon *what* account then we can conſider the *former* as a *remedy*, and the *latter* as an *evil?* One would undoubtedly have expected *ſomewhere* an *advantageous* ſettled *difference*, that might induce us to entertain ſo *favourable* an opinion of it. Nor does it remove the *difficulty* to ſay, as ſome do, that God would not have any thing to be *fix'd* in this expedient, leſt we ſhou'd aſpire to *independency*, ſince by *ſuch* an eſtabliſhment He has not furniſh'd us with *any* grounds for *preference*, but rather with a *direct* proof, that He meant it *not* for a *ſanative* mean, ſeeing the *diſeaſe*, it pretends to *cure*, labours *exactly* under the *ſame* uncertainty and variety†. More *particularly*, will it be

* It is remarkable, that Dr. Kirkpatrick (p. 256.) not only confeſſes, *that different proportions of eruptions, attended with different ſymptoms, and various degrees of the ſame, muſt happen to a variety of inoculated ſubjects*; and that *preparation and inoculation cannot alter this, nor the eſſential nature of the Small-pox*; but admits *beſides*, and moſtly *alledges* inſtances, in which the *following* circumſtances have been obſerved at different times; ſuch as *an acute fever* in the beginnings of the diſorder (p. 257.) a *lumbago* (ibid.) or pain in the loins, *fluſhings, redneſs and a raſh* (p. 258.) *vomitings* (ibid.) a *coma*, or drowſineſs (p. 264.) a *vertigo* (p. 257.) a *delirium* (p. 257, and 269.) *convulſions and fits* (p. 77, 81, 263, 265.) *bleedings at the noſe* (p. 71, and 259.) *want of eruption* (p. 176.) *a very copious one* (p. 118, 257.) an eruption of the *confluent ſort* (p. 158, 215.) of the *confluent and chryſtalline* (p. 187.) and a *ſecondary fever* (p. 118, 152, 265.) What then can a ſtander by infer from all theſe *avow'd* particularities, but that the *artificial* infection is to a *tittle* the ſame with the *natural*, and cannot of *itſelf* cauſe any *favourable* difference. And can any one, *duly* ſenſible of *theſe* facts, look ſtill upon the *device* as a method of *cure*, or a *ſanative mean vouchſafed by Providence*; and ſuffer himſelf by *ſuch* pretences to be miſled into a *kind* of conduct, acknowledged to be *thus* uncertain and dangerous? It is impoſſible, where reaſon *acts*, and acts *freely*. See below, P. I. Sect. III. §. 10.

† See the note in the foregoing paragraph.

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be worth while to ſhew, why the *ſeveral* periods of *infection*, *ebullition*, *eruption*, *maturation* and *declenſion*, ſhou'd in the *artificial* diſeaſe *tally* ſo *exactly* with what is obſerved in the *natural*. For if the *inſertion* of the variolous matter is really able *to bring on a fever more benign, and leſs inflammatory than is common in the natural way*, as the Letter-writer after *others* affirms [a]; how *truly*, has been ſhown [b]; and if the *ſeveral* means uſed to *prepare* perſons for the infection, are *capable* of clearing out of the way *all* the *adventitious* part of the fuel contain'd within us, and even to leſſen the *quantity* and ſoften the *virulence* of the original *innate* ſeeds of the diſorder, as is *likewiſe* aſſerted; why thoſe *fix'd* periods of the diſeaſe? Why does not the diſtemper come on *ſooner*, and operate more *briſkly*? Where things are prepared *againſt* an attack, as they are ſaid to be here, *formalities* of this ſort ſeem without a *reaſon*. A *quicker* progreſs, in its *firſt* ſtage eſpecially, cou'd not be thought *capable* of doing *harm*, but rather *good*; as it is the *languor* of the blood that is *moſt* to be dreaded in this operation. This I urged in my Sermon [c], but no *notice* has been taken of it. And yet I think this is a very *material* circumſtance; a circumſtance, in which one is *tempted* to believe, that Divine Providence, had it intended inoculation for a *remedy*, might have given a *hint* of it moſt *innocently*, as well as moſt *properly*; and a circumſtance, which, as it ſtands, ſeems to *indicate* moſt *clearly* the mercy and goodneſs of God in making this *deſtructive* diſeaſe thus *gradual*, that they, whom He would *not* have periſh by His *judgments*, (for *far be it from the Judge of all the earth to ſlay the righteous with the wicked*) might have *time* to uſe thoſe *means*, which He has *provided* for their ſecurity. In a word, if all the *ſame* ſymptoms and effects, *good* and *bad*, that attend the *natural*, attend alſo the *artificial* infection;

[a] p. 8.
[b] Above, §. 21, *ſeq.*
[c] p. 22. See above, §. 19.

tion; how can the *occaſional* cauſe of the diſeaſe, the *conveyance* namely of the *variolous* particles into a *ſound* body, be ſaid to *differ* in the *one* way, from what it is in the *other?* The *inward* circumſtances of the patients in *both* ways may *greatly* vary, and produce a *correſpondent* variety in the *ſymptoms* and *effects* of the diſtemper. But this concerns not the *outward* cauſe; nor can it in *any* ſenſe be aſcribed to it; no *not* even was the variolous *matter* of the *worſt* ſort. That therefore that is *inſerted*, it is plain, *anſwers* to that which is *inſpired*; and is *followed* with the *ſame* conſequence, that namely of *infection*; tho' by *immediate* injection into the blood it may raiſe the *degree* of that infection. And how that, which is *made*, and manifeſtly made *uſe* of to *infect*; and if not luckily prevented from *within*, leads to *deſtruction*; can be call'd a *means in mercy, provided by Providence for our ſecurity*, I muſt leave to *others* to ſhew. To me, I muſt confeſs, this is *abſolutely* inconceivable; and much *more* ſo, when inoculation has *evils* attending it, which are ſtrictly *peculiar* to it. I have *already* ſhewn [w], what has *follow'd*, and what may be expected from the *inſertion* of the variolous matter, and from the *inciſions* made uſe of in this practice. And the reader will hereafter meet with proofs of its ſubjecting perſons to the chance of a *double* infection [x]; to very virulent *boils* and *ſwellings* [y]; to the hazard of acquiring *other diſorders*, beſides the intended one [z]; and to the racks and tortures of a *diſtracted mind*, in caſe of failure [a]. I only add, as a *final* proof of inoculation not being *an inſtituted remedy*, that in *ſome* caſes it will *not operate*, where the *natural* infection does; and that it will *infect*, where *that* does *not*, unleſs in its *higheſt* ſtate of *virulence*. Of the *former* we ſhall produce inſtances *hereafter* [b]; of the *latter* I have given evidence *above* [c].

§. 28.

[w] Above, §. 23.

[x] P. II. Sect. I. §. 5.

[y] P. II. Sect. III. §. 16.

[z] P. II. Sect. III. §. 21.

[a] P. II. Sect. III. §. 30.

[b] P. II. Sect. III. §. 9.

[c] §. 23.

PART I. Sect. I. §. 28, 29.

§. 28. And now it ſhou'd ſeem, I might *ſafely* advance, that *the inſertion* of the variolous matter *not* affording the *leaſt* advantage with reſpect to the *quality* of the enſuing diſeaſe; and the *nature* of the *matter* ſo *inſerted* being *likewiſe* of *no* account in the caſe, ſince it is affirmed [d], that ſuch matter borrow'd from the *confluent*, that is, the *worſt* ſort of Small-pox, is *equally* ſafe and effectual with *that* taken from the *mildeſt*; all the *probable*, *uncertain* *benefit* of the practice muſt ariſe from the previous *preparation* of perſons for the infection; which being more than *counterbalanc'd* by the more *ſolid* and *certain* effects of a *regular* and *ſober* life (in every reſpect the proper *buſineſs*; the undoubted *duty* of a rational creature [e]) all this pompous *debate* comes to *nothing*; and inoculation appears *every* way demonſtratively *uſeleſs* in the *order* of nature. If indeed, as the learned Boerhaave conjectured, it is *not* improbable, but *ſome* time or other a *ſpecifick* may be found out, which may tend to *remove* out of our bodies that original *innate* matter, which is ſo *ſuſceptible* of infection and fermentation; there is no doubt, but that when *indicated* and proved to be *real*, every body will, with *unfeigned* gratitude to the Divine bounty, make *uſe* of it; and think the *diſcoverer*, be he who he will, deſerving of the *higheſt* praiſe to the *lateſt* poſterity. But whilſt this is a *ſecret*, and as Dr. Mead [f] with great *reaſon* ſuſpects, will remain *ſuch* for ever; it is in *vain* to rely upon *any* thing we can do from *without*, ſo long as the enemy from *within* will bear very *little* coercion; and cannot be made to quit his *ambuſh* without the *hazard* of his ſpreading *ruin* and *deſtruction*, as he goes.

[d] Royal Tran. abr. vol. VIII. p. 601. See below, P.II. Sect. II. §. 30.

[e] See below, P.II. Sect. II. §. 8.

[f] On the Small-pox p. 58.

§. 29. Nor is this all I have to obſerve here. I muſt ſay *further*; that ſince inoculation has *now* been proved, by a *cloſe* ſurvey of its *conſtituents* and *effects* [g]; by a *fair* compariſon of it with *other* *phyſical*

[g] §. 21, and *ſeq.*

physical means [h], and with the *nature* of the diſeaſe *itſelf* [i]; by its *contradiction* to many *expreſs* laws [k]; by its *oppoſition* to the Divine *intentions* [l]; and by the ſundry *injurious* reproaches it caſts on the glorious *perfections* and *actings* of the Deity [m]; *no means inſtituted by Providence for the ſecurity of mens lives*, but a method of practice, which, like the *comet*, runs *ominouſly croſs* the whole ſyſtem and eſtabliſh'd *order* of things; it remains an *undeniable* truth, that *all* perſons duly *ſenſible* of theſe particulars, and *ſtill* venturing upon a meaſure ſo *contradictious* to the plain *will* of their Creator, and yet no leſs plain notices of *right reaſon*, cannot but be accounted *guilty* of a breach of *duty* to Him. And as the *wilful* oppoſition of *the potſheard againſt his maker*, appears in the *preſent* caſe attended with very *high* aggravations; it plainly *inſulting* the Creator, as it were to his face; not only by *aſcribing* to Him things *abſolutely* incompatible with His *glorious* perfections, (as juſt now obſerved, and largely demonſtrated before) but beſides by *repreſenting* His Wiſdom, as not able to judge of the *propriety* of His diſpenſations; His Power, as not *capable* of ordering circumſtances in the *beſt* and moſt *ſuitable* manner; His Mercy, as not *willing* on all occaſions to extend *itſelf* to the *real* happineſs and well-being of His creatures, tho' *obeying* His laws, and endeavouring to *conform* themſelves to His will; it highly *concerns* perſons of every rank, before they preſume to proceed, fully to *ſatisfy* themſelves, that by *forſaking*, a moſt evidently injuring *the fountain of living water*, they ſhall not *hew out to themſelves broken ciſterns, that will hold no water*; or ciſterns, that will, whilſt they are *here*, fill continually with ſtreams, which, like thoſe of *jealouſy*, will *corrupt* their very *vitals*, and overflow at *laſt* into a *bitter* eternity. Even a Pindar cou'd ſay, Κρὴ δὲ πρὸς Θέον ἀκ ἐρίζειν.

PART I. Sect. I.

[h] §. 20.
[i] §. 19.
[k] §. 5, 6, 18.
[l] §. 27.
[m] §. 17, 18, 19, 20, 24, compare below, P. II. Sect. III. §. 29.

PART I. Sect. I. §. 30.

§. 30. That this conduct is not *conſonant* to that of thoſe *holy* men of old, who in that *beautiful* phraſe of ſcripture are ſaid to have *walk'd with God*; no nor with that of the *honeſt* Socrates, who, juſt before he took the draught, cou'd ſay, *he had always endeavour'd to pleaſe the Deity:* This, I think, muſt be granted; and that it is a behaviour, for which no *excuſe* can be given, I imagine as evident as the former. For, to *ſpeak after a man*, what mighty *advantage* can we gain by inoculation, that we ſhou'd think it *worth* purchaſing at the expence of our *duty*, and the *conſequent* hazard of our *preſent* and *future* happineſs? Why, we ſhall *ſave* life, will it be ſaid. But is this certain? No. There is but a poſſibility of *eſcaping* death: And if we cou'd ſee our *inſides*, in many caſes, there is not even *that*; as ſhall be proved *hereafter*[n]; beſides which, it is allow'd, that in *all* caſes *life* muſt be ſacrificed to *duty*. Well, but ſuppoſe circumſtances turn in *favour* of a perſon, that was either *not to have*, or *not to die* of the diſtemper in the *natural* way, then *that* perſon moſt certainly gets *nothing* by the operation, but *perhaps* ſome very *bad attendants* as a *ſcourge* for his preſumption. Or ſuppoſe *that* perſon would have *died* of the diſeaſe at 10, or 20, or *more* years diſtance; then his inoculation, tho' *ſucceſsful*, puts him, at leaſt during *that* time, in poſſeſſion of *no greater* benefit as to life, than what he wou'd have enjoy'd *without* it. And when the *period* is come, in which we ſuppoſe he wou'd have *died*, his having had the diſorder *before*, can only *ſecure* him againſt dying of *that particular* diſtemper, but not againſt dying of *any other*. Καλέμενος τε κἀκλήλος θεὸς πάρεσται. He ſtill remains ſubject to the *general* decree, and to the *particular* one, ſuppoſed in *his* caſe to exiſt: And it will not *certainly* be diſputed, that, whilſt we *ſeem* to ſit at our banquets here, much *like* Dionyſius's flatterer, with a *drawn*

[n] P. II. Sect. I. §. 3.

drawn ſword over our heads, liable to have the *thread* of our lives *cut* by a thouſand definitive accidents, it muſt be in the *power* of the Great Creator, if it be in His *will*, to call away at *any* time whom he pleaſes, from his fond *deluſive* expectation. *Thou fool, this night thy ſoul ſhall be required of thee*, is an *awful* intimation uttered by Him, that cou'd not err: And if with the *man after God's own heart*, we can in *ſimplicity* chant forth, *O whither ſhall I go then from thy Spirit? Or whither ſhall I flee from thy preſence?* It is probable, ſome *ſerious* thoughts may be raiſed hereby ſuitable to the *importance* of the ſubject. Be that as it will, *all* that any one *can* get by the operation, tho' *ſucceſsful* and *harmleſs* in every *other* reſpect, is nothing *better* than the *addition* of *that* diſeaſe that *terminates* his life. And if after this, *any* perſon, *tempted* to ſubmit to the experiment, will be pleas'd to conſider, that the *happineſs* of this life is all *uncertainty*; πομφόλυξ ὁ ἄνθρωπος; and the *parent*, that under his invincible *ignorance* he cannot determine, whether his *child* may not turn out a *diſhonour* to himſelf, and a *ſcourge* to his fellow-creatures; *both* will no doubt ſee *reaſon* reſpectively for entertaining *leſs* ſanguine thoughts of the *advantage* they propoſe, cou'd they *ſecure* it; and deem it not *prudent* to ſtep out of the *regular* courſe of *nature* and *duty*, perhaps to *bring* upon *themſelves*, in *juſt* judgment for their *diſobedience*, the very *miſery* the Deity, it may be, intended to *free* them from. Upon the whole, which way ſoever I conſider the mighty *benefit*, the practice offers as a *bait*, to induce perſons to comply with it, it appears to me as *abſolutely* none, conſidering what *diſcounts* muſt be allow'd in every *ſtate* of it.

§. 31. There ſeems to be nothing more *needful* to be obſerv'd under *this* head, but this; that if the *exiſtence* of a God be queſtion'd; or if, after the old *Epicurean* philoſophy, the Deity be thought

PART I. Sect. I.

not to *concern* himſelf with the *affairs* of this world[o], much leſs to *care for any individual*[p]; and that it is *folly to expect any good from Him in our illneſſes and pains*[q]; then the *whole* of my argumentation will ſerve to very *little* purpoſe, as being deprived of its *main* and *proper* foundation. But whilſt agreeably to abſtracted *reaſon*; agreeably to *experience*; agreeably to the *ſenſe* of the *wiſeſt* of the *antients*; and agreeably to the *expreſs* and *repeated* declarations of *Holy Scripture*, we own not only, that there muſt be a *firſt* cauſe of all things, itſelf *uncauſed*; but that *that* cauſe muſt by *Himſelf*, or *others* acting *under* Him, be continually *attending* to, *regulating* and *directing* the infinite *contradictory* tendencies and movements of this His *grand* machine to the *continuance* and preſervation of it: That He muſt in *like* manner *have a reſpect and extend His kindneſs* to all His *animate* creatures; *to the fowls of the air, (the Sparrow and the Raven) to the beaſts of the field, to the fiſhes of the ſea*; *and to man, of greater value* than all of them; *fluttering over him, as an eagle over her young*; *carrying him in his boſom, as a nurſing father does the ſuckling child*: And ſtill more *particularly*, that He muſt be *the light of the virtuous*; *their ſurety for good*; *the ſtrength of their life*; *their keeper*; *their preſerver*; *One, on whom they may ſafely ſo caſt all their care, and ſo fully truſt in, lean and reſt upon, as to diſcard every ſort of apprehenſion*[r]; I ſay, if *theſe* things be firmly believed; and that *there is no notion ſo frightful, as that of forlorn nature, and a fatherleſs world*[s]; *nothing more unbecoming, than to talk magiſterially and in venerable terms of a Supreme Nature and Infinite Being, and a Deity*; *when all the while a Providence is never meant, nor any thing like order or government of a mind admitted*[t]; and nothing ſo juſt, as *a ſteady opinion of the ſuperintendency of a Supreme Being, a witneſs and Spectator of human life, and conſcious of whatever is felt and acted in the univerſe, ſo that in the perfecteſt receſs, or deepeſt*

o Lucret. II. 647. Diog. La. 10. Seg. 77. Cud. Intel. Syſ. v. I. p. 81. ed. 1743.

p Plutarch, vol. II. p. 1102. ed. 1655.

q Plutarch, ib. p. 1103

See below, P. II. Sect. II. §. 11. not.

r See my Sermon, entitled, *God the Mariner's only hope.*

s Shaftſb. Charact. vol. I. p. 40. edit. 1727.

t Shaftſb. Char. vol. II. p. 269.

deepeſt ſolitude, there muſt be one ſtill preſumed remaining with us[u]: Then has my argument a *foundation*, that cannot be *ſhaken*, and the *conſequences* I have built thereon a *firmneſs*, not capable of being *weaken'd*, tho' I make *no* manner of *doubt*, but in *abler* hands *both* wou'd have appear'd to much *greater* advantage.

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[u] Shaftſb. Charact. vol. II. p. 57.

SECT. II.

Inoculation inconſiſtent with the duty to our fellow-creature.

§. 1. IT is a ſcripture *maxim*, confirm'd by *every* principle that can influence a *rational* creature, *that we ſhou'd do juſtly, love mercy, and walk humbly with our God.* And yet how greatly inoculation is inconſiſtent with the *humility* the Creator is *entitled* to from us, has been *ſufficiently* ſhewn, I preſume, in the *preceding* Section; where it has been proved in the *ſtricteſt* way of demonſtration, a practice ſo *exceedingly* full of direct *oppoſition* to the divine laws, ſo unmeaſurably *injurious* to the divine perfections, that it cannot *well* be deem'd leſs than a *premeditated* act of rebellion; *a gigantick attempt to force the direction of events, and moral government of this world, out of their proper and exalted ſtation in the hands of Almighty Wiſdom and Goodneſs, down to the low and hazardous condition of being miſuſed and perverted by weak and wicked man*[w].

Sect. II. §. 1, 2.

[w] Sermon, p. 11.

§. 2. It ſhall be my *preſent* buſineſs to enquire, whether it be not as *contrary to the rules of juſtice and mercy*; the obſervance of which we are ſo *indiſpenſably* obliged to. For, tho' the *former* motive cannot

PART I. Sect. II. §. 3. cannot fail to invite the *attention* of thoughtful and ſerious minds, and will undoubtedly be of *weight* with ſuch; yet, as there are too *many*, who are *not* likely to feel the *ſtrength* of it in its *due* latitude, and with the *deſired* effect, unleſs the *latter* enforcement can be brought in to rouſe the *dormant* faculties of their ſouls, and lead them to *reflection*; (open, as they ſhould ſeem, *more* to the principle of *ſelf-love*, and dread of *preſent* ſufferings, in *themſelves* or *relatives*, thro' unavoidable *ſocial* connexions, than to *abſtracted* reaſon, and *diſtant* conſequences;) it would rather be a *deſertion*, than a *defence* of truth, to offer it *unaccompanied* with what ſeems ſo *likely* to extend its *influence*, where one has ſo much *reaſon* to wiſh it may *finally* prevail.

§. 3. Accordingly, after having juſt *reminded* my reader of the Letter-writer's *management* in this place, taken notice of *before*[x]; I ſhall beg leave to ſay, that if he conſults my Sermon[y], he will find me proving in a *diſtinct* article theſe *two* points; *firſt*, that *every* individual has by *nature* ſuch a *peculiar* property in *ſome* things (his body, *viz.* limbs, life, reaſon, and ſo on) that *no other* beſides *himſelf* can claim any *original* right to uſe them as *his*; and *next*, that by the *ſame* conſtitution of *nature*, we are *directly* form'd for *ſocial* life; for the *benefit of others*, full as much as of *ourſelves*. Hence I infer in the *following* article[z], that accordingly they, who *ſeriouſly* endeavour to conform in their conduct, *both* to theſe *original claims* of their fellow creatures, and to theſe *ſocial tendencies* of their *own* natures, muſt be allow'd to act *right*; as acting *agreeably to the laws of their conſtitution*, which are at the *ſame* time *the laws of their Great Creator*. Whilſt they, who in the direct *contrary* way ſcruple not to *encroach* upon thoſe *ſacred rights*, and are found *reſolutely* to purſue methods, *directly* productive of many *great* and *often* irreparable *miſchiefs*; muſt

[x] Sect. I. §. 16.

[y] p. 11.

[z] Sermon, p. 12.

must be held *guilty* of a breach of *duty* in *both* respects, and so far forth *professed enemies to mankind.* After this I proceed in a *further* article [a], to shew, that the *favourers* of inoculation may be *justly* charged, as well with *such iniquitous encroachments*, because of the *tyranny* they confessedly exercise over the *lives* and *happiness* of others, without *warrant* or *necessity*; as with *such injurious treatment of their fellow creature*, because of the *mischiefs* they occasion, *wherever* they are *suffered* to introduce the practice. PART I. Sect. II. §. 4. [a] p. 13.

§. 4. In his *pretended* answer to these *several* particulars [b], my able disputant says absolutely *nothing* with regard to the *first* article, respecting the *original unalienable rights* of mankind. He leaves it *entirely* as he finds it; without so much as *attempting* to shew, *either* that this *foundation-principle* of *social* virtue is *wrong* laid; or that, as it stands, the parent's *inhumanly* poisoning the *body*, and endangering the *life* of his child; and inoculation, *where* it prevails, doing the *like* to all within its reach; (with many other unjustifiable *impairments* of their *property* and *happiness*;) are *either* of them *proceedings* capable of being *reconciled* with what those *sufferers* may respectively *claim* in the case. We may therefore rest *assured*, from the Letter-writer's *deep* silence on this circumstance, *that there is an evident, absolute, undeniable inconsistency in this affair between inoculation and the original rights of our fellow-creature:* Tho', if my opponent had been a *fair* reasoner, and *one* who *really* meant to *inform*, and not to *amuse* his reader, he ought to have *confessed* as much; and not to have *artfully* dropt the mention of *this* circumstance here, and yet advised me *afterwards* [c]; not to charge inoculation with *inhumanity and tyranny*, as if *truly* he had *proved*, or even so much as *attempted* to prove the contrary. [a] Φρονεῖν ἔλασσον, ἢ δυνάσθαι δεῖ μεῖζον. [b] Let. p. 26. [c] Let. p. 29.

§. 5.

PART I. Sect. II. §. 5, 6.

§. 5. But my reader has *already* ſeen, and will meet *hereafter* with ſo *many* like inſtances of *foul* debate, that I wou'd not have him look upon *this* incident as any thing *extraordinary* in my good friend the Letter-writer; any *more*, than his undertaking *ſeriouſly* to prove that inoculation is *not* inconſiſtent with that *other* principle of *ſocial* virtue, *the benefit of our fellow creatures.* If you enquire *how* he conducts himſelf in this very *arduous* taſk, you will find him[d] arguing *firſt* in the *negative* way, that the *evils* which inoculation cauſes in *cities* and *populous* places, are *no evils* chargeable on thoſe who *either* follow or ſubmit to the practice, becauſe *they accrue by accident, without deſign, after due precaution, and proper care taken to prevent them*; and then in the *next* place he endeavours to ſhew *directly*, that inoculation is *really beneficial and ſalutary.*

[d] Let. p. 26.

§. 6. As to his *firſt* plea, far be it from me to entertain ſo *harſh* an opinion of the perſons in *any* way concern'd with inoculation, to imagine, they ſhou'd *really* intend the *ruin* and *deſtruction* of their fellow creature. But *this*, I think, I may ſay *without* the leaſt *rancour*, that, ſince *no one* can deny, and my opponent *himſelf* allows of it in his argument, that inoculation, when *forc'd* into populous *cities* or *villages*, does not *ſometimes*, but *perpetually* cauſe a diminution of *trade*, the *impoveriſhment* of many *families*, and the *loſs* of many *lives*; it follows inconteſtably, that they who deal in *practices* conſtantly obſerved to be *thus* variouſly *deſtructive* (not by *accident*, but by *effect*, as *natural*, as it is *knowable*,) muſt needs be accounted *injurious*; and if they *perſiſt* in their purpoſe after *ſuch* knowledge and experience, *profeſſed enemies to ſociety.* It matters not *one* ſtraw, what *intentions* a man has, who in a *city* ſets his houſe on *fire*, without the *knowledge* and *conſent* of his neighbours, and thereby ſpreads a *general* conflagration. If he ventures to

deſpiſe

deſpiſe in this inſtance his *ſocial* connexions, and had *capacities* of underſtanding and *foreſeeing* what *conſequences* his conduct would *inevitably* be attended with, I believe it *impoſſible* for him to *avoid* the imputation of an *incendiary*, and not to be *treated* as being highly *criminal*. And for *what* reaſon our inoculators, in a *caſe* ſo exactly *parallel*, ſhould be held *leſs* ſo, I have not penetration *enough* to diſcover; no not, tho' they ſhou'd be *thought* to have taken all the *precaution*, and uſed all the *care* they cou'd, to prevent the *miſchiefs* they ſo *certainly* occaſion. For, ſince we muſt *charitably* ſuppoſe, that the gentlemen *hitherto* concern'd in *this* operation have not been *deficient* in ſuch neceſſary *precaution*, and yet for *all* that the infection has *conſtantly* ſpread its venom *far* and *near*; eſpecially where *more* perſons than *one* have been inoculated; we muſt infer, that it is next to *impoſſible* to prevent the diſeaſe from communicating *itſelf* to thoſe within its verge; and conſequently, that *the beſt care and precaution* being apparently *ineffectual* in the caſe, and *well known* to be ſo, there can be *no excuſe* for preſuming notwithſtanding to *peſter* a neighbourhood with ſo *pernicious* an invention. Indeed, if we *attentively* conſider, how *many* perſons muſt *neceſſarily*, and how *many* do from *different* motives *affectionately* attend *patients* labouring under *this* diſeaſe; how many *more* muſt *unavoidably* have *concerns* with thoſe that ſo *attend* them; and then, how *long* the *ſick* and all *about* them remain in their *infectious* ſtate; and *what* and how *much* after their *recovery* or *death* muſt be done in *different* ways to *reſtore* things to their *former* ſoundneſs and purity*; it muſt appear *more* improbable for the *diſ-*

* A gentleman was infected on entring a room, full *three* months *after* a perſon had lain there in the diſeaſe; and yet the *over-*

PART I. Sect. II. §. 7.

temper not to ſpread in *populous* places, than for a *fire* raging *above* controul in *one* houſe, not to inflame the *next*, or any *within* its reach.

§. 7. Things being *ſo* conſtituted, and the *whole* of this *notorious* fact *fairly* repreſented to the mind, one would imagine, *no* perſon of any degree of *modeſty* cou'd preſume to *aver*, that notwithſtanding *all theſe unavoidable miſchiefs*, which inoculation *confeſſedly* occaſions, *wherever* it prevails, the *practice* ought to be admitted *as beneficial to ſociety*. And yet the Letter-writer *ventures* to affirm [e] *poſitively* and directly, *that inoculation unqueſtionably adds to the happineſs of ſociety* (for *this* is *the great* and *glorious end* he refers to) *by the comforts ariſing from this particular kind of intercourſe*. So *bold* an aſſertion in the *face* of the world, it might be expected, ſhou'd have been ſupported with *ſome* conſiderations very *ſolid* and *concluſive* indeed, to *cauſe* ſo much as a *doubt* in the caſe. But behold, *all* we find offer'd to *raiſe* full conviction [f], is *another*, as *bold* aſſertion, that *inoculation is found ſalutary upon the whole, and preſervative of millions, ſince by this the life of the parent is prolong'd to the benefit of the family, and the lives of the children the welfare of the publick*. That *ſome* under the *artificial* infection *eſcape death*, as well as under the *natural*, this is certain; but that *either* kind *preſerves* and *prolongs* life, is as *falſe* as any thing that was *ever* aſſerted [g]. And if inoculation manifeſtly occaſions *the ſhortning and deſtruction* of life in thoſe that *die* through means of the operation, whether *ſubmitting* to or *caſually* infected by it, then does it moſt evidently *preſerve*

[e] p. 26.

[f] p. 27.

[g] See above, Sect. I. §. 21, and *ſeq.* and §. 26, not.

over-careful operators of *this* city have introduced their *patients* into apartments, where, one may truly ſay, the beds could *ſcarce* be cold. A woman was unwaringly infected at *Lindfield*, by being bled with a *lancet*, uſed in taking the pock *nine* days before. The reader may ſee both theſe inſtances in Dr. Kirkpatrick's Anal. p 168.

preſerve none, and *deſtroy millions*, to the apparent *ruin* of numberleſs *families*, and the conſequent *prejudice* to the *publick* weal. Nor let my reader *forget*, tho' my opponent again *artfully* drops the mention of theſe *circumſtances*, that *beſides* the many *lives* loſt through inoculation, many *families* are reduced to the greateſt *ſtreights* and *miſeries*, both by the infection *raging* among them, and for want of *employment*, and the conſequent *means* of ſubſiſtence; and that infinitely great is the *injury* done to the *trade* and *commerce* of thoſe places, where *this* practice prevails, this often *turning* it into a *different* channel, ſo as *not* to become *recoverable* [h]. For *theſe* particulars *duly* conſider'd, it will be next to *impoſſible* for any one to believe with the Letter-writer [i], that after *ſuch* manifeſt *deductions* to be made, and the *direct butchery* of the practice, inoculation ſhou'd *yet* be accounted *ſalutary upon the whole*; or that it is to *this* machination, *detrimental* and *injurious* as appears, *that the ſoft movements of humanity incline*; or (with *horror* I tranſcribe it!) *the whole tenor of goſpel exhortations*, and examples, *direct and encourage us*. Nay, I am apt to *imagine*, that whilſt my reader has a *full* ſenſe of *this* matter on his mind, he will not *blame* me, as my opponent does [k], for having *repreſented* perſons *regardleſs* of theſe *miſchievous* conſequences of *their* conduct, as being *actuated by a ſelfiſh temper of mind* [l]; their proceedings *manifeſtly* appearing *inconſiſtent* with the *publick* good, and *wholly* directed to procure a *private* benefit; a *benefit* in the mean while, which in *this*, as in *all* other *ſelfiſh* machinations, is not only in an abſtracted *ideal* ſenſe an *injury* to the poſſeſſors, as *individuals* are underſtood to *ſuffer*, when the *publick* does ſo; but may prove *beſides* a *real* perſonal *miſchief*, by inducing ſuch a *change* of circumſtances *around*, as muſt in *one* reſpect or *other* moſt *ſenſibly* affect them.

[h] Bp. of Worceſt. Serm. p. 11.

[i] p. 27.

[k] p. 29.

[l] Sermon, p. 13.

PART I. Sect. II. §. 8.

§. 8. I add no more; for *more* indeed is not *wanted* to convince any *one* of the *pernicious* tendency of the *operation*, and its conſequent *inconſiſtency* with what we *owe* to our *fellow creature*. Only I obſerve, that, if to *ſatisfy* mere *humour* and *will*, or the *unnatural* cravings of an *avaritious* diſpoſition, men can *add* to their *breach* of *duty* to the Creator, *one* of the moſt *flagrant* inſtances of *inhumanity* to their neighbour *; if they *can* with audacious *inſolence* counteract the *will* of their Great Benefactor, and turn a *deaf* ear to the *pitileſs* moans of *childleſs* parents, and *fatherleſs* infants; they muſt have *diveſted* themſelves of *every* thing *diſtinctive* in their *natures*, and can be accounted no *better* than *monſters* and *ſavages*; ἀνθρωπόμορφα θηρία καὶ τέρατα[m]; *wolves in ſheeps cloathing*.

[m] Chryſoſt. I. c. 11.

SECT.

* Dr. Kirkpatrick allows the *obvious* tendency of inoculation to diffuſe the *natural* diſeaſe; condemns the *introduction* of it into uninfected places; and even obſerves, that a reflexion on the *ſurpriſing* and untraceable *progreſs* of contagion would induce a perſon of a *humane* diſpoſition, after *recovery*, not to reſide in a houſe with any *freſh* ſubjects of the diſeaſe (p. 287.) Nor does it *alter* the caſe, if the *place* into which inoculation is *introduced*, be *already* infected; ſince the device moſt undoubtedly *adds oil to the flames*, and cannot but keep up and *ſpread* them. In the *natural* way ſome *incidents* happen now and then, that *check* the diſeaſe; as the late *froſt* and *ſnow* might with *reaſon* have been expected wou'd have done in *this* city, had it not been for our *inoculators*; but in the *artificial* way, nature is *counteracted* in its deſigns, and *ſeiz'd* on, as heaven once was, by *violence*, without any hopes of *redreſs*, till the *mercileſs* hand that *ſtrikes*, is ſtruck *itſelf* with a *ne plus ultra*.

SECT. III.

Inoculation inconſiſtent with the duty to ourſelves.

§. 1. WHEN to enforce *conjugal* love on the *huſband*, St. Paul urges, *that no man ever yet hated his own fleſh*, unqueſtionably he thought he was appealing to a *maxim*, ſo *deeply* wrought in our *natures*; ſo conſonant to the moſt *ſenſible* affections of our *hearts*; ſo *ſtrongly* ſupported by the *light* of our *reaſon*; that it cou'd *not* poſſibly be *contradicted*, and much *leſs* proved to admit of an *exception* in any caſe, in which loſs of *bodily* and *mental* ſenſe did not appear the occaſion of it. But *how* much wou'd the good Apoſtle have been diſappointed in *ſuch* his expectations, had he lived in *theſe* our days, when (to the *glory* of our age be it recorded!) *many* there are of *different* ſorts and ſizes, who, notwithſtanding all thoſe *natural* intimations to the *contrary*, can in the *cooleſt* temper of mind, and under the *free* enjoyment of all their *rational* faculties, raiſe *themſelves* ſo much *above*, or *out* of themſelves; can ſo much *undervalue* things moſt *dear* and *near* to them; as to *ſubmit* to have their *whole* conſtitutions *infected* and *poiſoned*[n]; their *fluids* thrown into a *dangerous ebullition*; their *bodies* cover'd with a *loathſome*, *hideous*, *peſtilential incruſtation*; their frame in its ſeveral conſtituents expos'd to *convulſions*, *deliriums*, *anxieties*, *ſores*, *ſwellings*, *exulcerations*, *impairments*, *amputations*, and *other* ſuch like *diſeaſes*; and at *laſt*, both *health* and *life* endanger'd; and all this, when in the *full* poſſeſſion of *repoſe*; when *uncertain* of ever

PART I. Sect. III. §. 1.

[n] See P. I. Sect. I. §. 25.

PART I. Sect. III. §. 2, 3.

ever *ſuffering* in like manner; when *capable* of *guarding* againſt the *fatality* of theſe evils, by *appointed* means, and as *far* as any *human* ones can go [o]; and when *ſure* to get *nothing* by *this* management, but complicated *guilt*, heighten'd perhaps by a *painful* encreaſe of preſent *miſery*, or the *very* dreaded *misfortune* [p].

[o] See P. II. Sect. II. §. 8.

[p] See P. I. Sect. I. §. 30.

§. 2. Undoubtedly St. Paul had judged *ſuch* conduct widely *diſtant* from, or rather directly *contrary* to his rule; nor cou'd he have obſerved *ſuch* doings, without being *exceſſively* ſurprized at ſo *monſtrous* a perverſion of *one* of the beſt *known regulations* of nature. Nay, if we may *judge* from what he did on *ſimilar* occaſions, we may *conjecture*, that he had *not* fail'd to have *ſeaſoned* his diſſuaſives from it with an, *O fooliſh Chriſtians, who hath bewitched you, that you ſhould not obey the truth?* But this is *not* the buſineſs of thoſe, who are *ſtrangers* to infallibility. Their *duty* is to be more *tender*, as being more *weak*, and not appointed to *judge*, but to *gain* the world to the *acknowledgment* of what is *right*. I ſhall therefore in a *deep* ſenſe of my *many* infirmities, as well as in *obedience* to my *obligations*, continue to endeavour by *ſound* reaſon and argument, free from all *perſonal* cenſures, to raiſe *thought* and reflexion in *thoſe*, that are *not averſe* to it; *ſure* of their ſubſequent *regularity* of conduct, ſhou'd I be ſo *happy*, under the Divine Influence, to gain *this* moſt *important* point. — *Audaces fortuna juvat.*

§. 3. With this in *view*, I ſhall beg the favour of my reader to note, that in order to evince *the inconſiſtency of inoculation with the duty we owe ourſelves*; I ſet out in my Sermon [q] with obſerving and proving, *that all our privileges and enjoyments are laid under certain reſtrictions*, to which we are accordingly *bound* to conform in our *uſe* of them. I *next* produce [r], out of *many* others, *three* ſuch

[q] p. 15.

[r] p. 16.

conſtitutional regulations, relating *ſeverally* to our *minds*, our *bodies*, and our *lives*. And then in *three* diſtinct articles [s], I point out how directly *contrary*, inoculation is to *every one* of thoſe regulations. Now the Letter-writer having ſaid abſolutely *nothing* [t] to invalidate the *obligations* we lie under in the *uſe* of our enjoyments, nor *any thing* with regard to the *firſt* and *ſecond* of the *reſtrictions* we particularly recite, (thoſe, namely, reſpecting the *intereſts of our minds*, and the conſtitutional *oeconomy of our bodies*,) we are left in quiet poſſeſſion of *every* difficulty we have urged from thoſe *two* diſtinct conſiderations; and muſt be fully *juſtified*, if in virtue of the *proofs* alledged in the Sermon, and my opponent's *tacit* confeſſion of their *validity*, we aver *again*, and with *redoubled* aſſurance, *that as on one hand inoculation indiſputably appears deſtructive of the virtue and conſequent happineſs of our minds* [u], *ſo on the other, is it an unnatural, injurious, unlawful, and criminal intruſion on our bodily conſtitutions.*

PART I. Sect. III. § 4. p. 17, 18.

[t] p. 28.

[u] See more below, P. II. Sect. II. §. 10, *ſeq.* and §. 43.

§. 4. Two ſuch *remarkable* circumſtances, one *might* have imagined, wou'd have rais'd *ſome* ſuſpicions in the mind of a *fair* enquirer, that things cou'd not poſſibly be *right* with regard to that other *innate* law of our natures, the *laſt* we here mention [w], *the preſervation, namely, of our lives.* But the Letter-writer having to his *coſt* neglected the *intimations*, thoſe *other* particulars, if attended to, cou'd *not* have fail'd to have furniſh'd him with, *ventures* upon this *laſt* circumſtance, without any apprehenſions of the *difficulties* he was involving himſelf in, or the *hazard* he was running of *giving up* the cauſe, he had *engaged* himſelf to *ſupport*. Be that as it will, that my opponent [x] has *not* proved againſt me, either *that we may without warrant or neceſſity endanger life*; or *that, when in full health, and without aſſurance of evil from a contrary practice, we wilfully have our bodies poiſoned with a virulent,*

[w] p. 17.

[x] Let. p. 28.

and

PART I. Sect. III. *and in its nature and tendency mortal infection, we do not however riſque our lives unneceſſarily*; this is *as* plain, *as* that they are *theſe two* very circumſtances, from which I infer in my Sermon [y] *that inoculation is inconſiſtent with the preſervation of our beings*, and conſequently with *the duty we owe ourſelves.* Nay, when I *read* my opponent *declaring* poſitively [z], that *it is a ſin to expoſe ourſelves to danger* (I ſuppoſe he means *without neceſſity*; or elſe he ſays, what is in *itſelf* wrong, and *foreign* to the *preſent* purpoſe;) and when it is notorious *beſides*, that *all* that he advances in *this* place tends to prove nothing *further*, than that the diſeaſe is *leſs dangerous* in the *artificial* than the *natural* way, I think I may juſtly ſay, that as he *fully* agrees with us in the *firſt* particular, *of its being unlawful, unneceſſarily to expoſe our lives to danger*; ſo is he *conſenting* to us in the *latter*, namely, *of our actually riſquing life unneceſſarily in inoculation*; ſince he attempts *not* to prove, that our lives *are in danger* before it; or that we *know*, they will be *ſo* in the *natural* way; but only that they *may* be ſo, which does *not* amount to a *neceſſity*; and much *leſs*, when he does *not* undertake to ſhew, that the *diſeaſe* in the *artificial* way is totally void of danger; nor can *even* evince, that it is *leſs dangerous*, notwithſtanding what he urges to *that* purpoſe. For allowing him (what ſhall be proved hereafter [a], he *vainly* imagines) that inoculation *ſecures* us againſt *thoſe* ſources of danger, *that indiſpoſition*, namely, *of the air and ſeaſons*; *the want of proper time for preparation*; *and the malignity of the infection*; does he not *tacitly*; nay, *muſt* he not admit, that an *originally* bad, or an *impair'd conſtitution*; the *quantity* and *quality* of the *inflammable* matter lurking *within* us; the numberleſs *accidents* that may happen in the *firſt* ſtage, and during the whole *courſe* of the diſeaſe; and ſo on; are ſuch *particular* circumſtances, as inoculation cannot alter for

[y] p. 18. See below, P. II. Sect. III. §. 26.

[z] p. 28.

[a] P. II. Sect. I.

for the *better* [b]? And *need* we be told, that *these* very *circumſtances* are the *moſt* to be apprehended; are the *worſt* that can be met with in *this* diſeaſe; are *alone* capable of doing *all* the miſchief, notwithſtanding *any* other *favourable* incidents; as they are *ſure*, where *abſent*, to render every *other* ſource of *danger* of very *ſmall* account? No, certainly. Theſe things are evident to the *meaneſt* capacities. And therefore I may *ſafely* leave it with my reader to judge, whether *any thing* can well demonſtrate the abſolute want of *neceſſity* in inoculation; or the imminent *hazard* to which perſons expoſe their *lives*, when ſubmitting to it; or the conſequent *breach of duty* they become *guilty* of to *themſelves* by their compliance herein; *more clearly*, than what the Letter-writer has *partly* confeſſed, and *partly* hinted at in his *reaſoning* upon this head; which, by the way, I beg my reader wou'd *treaſure* up in his *memory*, as it affords an *inconteſted* evidence, that *truth* is moſt *certainly* on *our* ſide of the queſtion; ſince ſo *thorough-paced* an artiſt as my opponent cou'd not, with *all* his care, avoid falling a *victim* to the *force* of my *argumentation*.

PART I. Sect. III. §. 5.

[b] See P. II. Sect. I.

§. 5. I muſt not omit, in the mean while, to take *notice* here of that *leading* principle of the gentleman's argument [c], *that a man cannot avoid diſeaſes*; this being unreaſonably *poſitive and general*; ſince, tho' it be *true*, that we are *liable* to be affected by, and not likely to keep *totally* clear of diſeaſes; yet it is notorious, that by *care* we may avoid *numbers* of them, and particularly all *infectious* ones; and ſtill more particularly, *that* we *here* treat of; by fencing *againſt*, or getting *out of the way* of it; which *many* are known to *have* done to their *great* comfort and ſecurity *. Nor is my friend better grounded in

[c] p. 28.

* Dr. Kirkpatrick (Anal. p. 8.) having proved from reaſon the high *probability* of perſons *fencing* againſt infection by the uſe

PART I. Sect. III.

his *inference*, when he would have us believe, that because we are certainly *bound to render the diſeaſes*, we are *obnoxious* to, *leſs dangerous*, we are *therefore* under *obligations* to be *inoculated*. For, *beſides* what was obſerved *juſt now* to prove *inoculation not leſs dangerous* than the *natural* diſeaſe; and therefore not a *ſaving*, but *hazardous* method; who *ever* heard, who *ever* could have apprehended, that the *bringing on* the *very* diſeaſe we *dread*; the very *poiſonous* and *deſtructive* infection we ſtand in ſo much *fear* of; was the way to render it *leſs dangerous*?[d] I dare ſay, *every* perſon of *common* ſenſe wou'd have imagined, that keeping *this* diſeaſe, like *all others*, at as great a *diſtance* as poſſible, was a much *better* ſecurity than *any*, which the *art* of man may be thought *capable* of affording: And that, in the mean time, it was *prudent* to guard *againſt* the chance of being *ſurprized* unprepared, by leading *a virtuous and regular life*, and not omitting the *uſe of phyſical means*, where they ſhall appear *beneficial* or *needful*. Indeed, *this* is to act like *rational* creatures; this *not indolence*, *not imprudence*; but preciſely the *very* way to *render* the diſeaſe we are ſpeaking of, like *all* others, either *quite harmleſs*, or at leaſt, vaſtly *leſs dangerous*. And whilſt we cannot but be *aſſured*, that in *ſo* doing, we follow

[d] See above, P. I. Sect. I. §. 25.

uſe of *Aſſa fœtida*, *Rue*, *Galbanum*, *Camphire*, and the like; ſhews *directly* from the learned Diemerbrook, that the ſmoaking of *Tobacco* (Iſſues in others, p. 150.) was found in that gentleman's caſe, and many more, not only a conſiderable *defence* againſt, but *expulſive* of the plague. Were I at *liberty*, I cou'd produce *ſeveral* inſtances, in which the uſe of *Tobacco* has proved *ſalutary* againſt the variolous infection, *as well* as againſt the plague. At leaſt, that perſons much addicted to *ſmoaking*, have abſolutely *eſcaped* the diſtemper, or have had it very *ſlightly*; this I can affirm from my *own* certain knowledge. In the Royal Tranſ. (abr. V. III. p. 276.) ſtrong *ſmelling*, and ſtrong *taſting* ſubſtances, kept in the mouth, and *chew'd*, to promote ſpitting, are recommended, as *preſervatives* againſt any kind of infection.

low the dictates of *right reaſon*, and the eſtabliſh'd laws of our *nature*; and are *not*, as in inoculation, *impiouſly* attempting any thing *againſt* the will of our Creator; nor *daringly* intermeddling in the *weighty* concerns of His Government; we have *all* the reaſon in the world to *believe*, that we ſhall *not* in our *neceſſities* be thought *unworthy* of the Almighty's *favour* and *protection*, ſo it be conſiſtent with our *real* good, or with the more *enlarged* views and *wiſe* deſigns of Providence. PART I. Sect. III. §. 6, 7.

§. 6. How far *diſtant* from *truth* therefore my opponent is, when he affirms[e], *that nature and prudence cry aloud for our complying with inoculation*; how miſerably he *errs*, when he tells us, *that every reaſonable man wou'd chuſe to lay hold of this ſaving method?* And how extremely *ſhocking* his language is, when he dares to compare this *pernicious unhallow'd deceit* to the *Jordan of God*; and the eſtabliſhed courſe of Providence to the *inefficacious and uncertain ſtreams of Abana and Pharphar*; All this, I dare ſay, is *too* plain, from what has *now* been advanced, to *fear* my opponent ſhou'd by ſuch *unſupported aſſeverations* be *able* to *impoſe* upon any *rational* creature. On the contrary, I have *good* grounds to expect, that theſe *ſeveral* inſinuations of his, together with the *practice* they are deſigned to *countenance*, will be *treated* as they deſerve; and that inoculation will *henceforward* be look'd upon, as being, what it has been demonſtrated it is, not only *deſtructive of the virtue and happineſs of our minds*; nor only *injurious to the conſtitutional œconomy of our bodies*; but over and above all this, *extremely hazardous and full of danger, with regard to our lives*; *and therefore abſolutely and perpetually inconſiſtent with the grand law of ſelf preſervation.*

[e] p. 28.

§. 7. 'Twas to impreſs this *undoubted* truth the *deeper* on my audience, and to convince them, at

PART I. Sect. III. §. 8.

the *ſame* time, of the inexpreſſible *abſurdity* of inoculation, that I ſtated a *compariſon*[f] between the *practice of inoculating*, and the *ſetting fire to a houſe, to prevent its being burnt down:* With *this* my good friend the Letter-writer is *much* diſpleaſed. He tells me, not in *this* place, where his *obſervations* ſhou'd have appear'd, but *lower* down[g], that *this* ſimilitude is very *improper*; and ſneers a little at the *gravity*, with which he imagines I deliver'd my ſentiments. I can *aſſure* the gentleman, that in *no* part of my Sermon was I in *jeſt*; but *ſerious* thro'-out; as the *ſubject* in hand, and the *place* I was ſpeaking in, *required* of me. Nor wou'd it have done any *injury* to the Letter-writer's *credit*, had he endeavoured to preſerve the *like* temper of mind in his performance; as this cou'd not but have *effectually* ſecured him againſt a *ſuſpicion*, which the world will *now* be apt to entertain, that the *mirth* he ſo *much* affects, and ſo *ſurely*, when he *cannot* anſwer an objection, is the *mirth* not of *truth*, but of rank *envy* and *diſappointment*.

[f] Sermon, p. 18.

[g] p. 32.

Riſus abeſt, niſi quem viſi movere dolores[h].

But let that paſs.

[h] Ovid. Met. II. 778.

§. 8. That the reader may ſee the full *propriety* of the ſimilitude before us, he will excuſe me, if in a thing ſo *plain*, I am *forced* to obſerve to him, that the *torch*, with which a man may be ſuppoſed to *ſet fire* to his houſe, anſwers well to the *lint* or cotton uſed in inoculation; the *fire* contain'd in the torch, to the *variolous matter* in the lint; the *lighted* torch to the *infected* lint; the *application* of the lighted torch to the *application* of the infected lint; the *houſe* to the *body*; the *furniture* and other *combuſtibles* in and about the houſe, to the *inflammable* matter within our bodies; the *moveables* in the one caſe, to the *adventitious* fuel in the *other*; the *timber* in the walls, and other parts of the building, to the *matter* that is *wrought*

up

up in our *frame*, and *congenial* to us; the *quantity* and *quality* of *both* in the *former*, to a like *quantity* and *quality* in the *latter*; the houſe *on fire* to the body *inflamed*; the *degree* of conflagration in the *one* caſe, to the *degree* of inflammation in the *other*; the *implements* leſſening it in the *firſt*, (with the *care and judgment* in the *management* of them;) to the *expedients* moderating it in the *latter*, and the *ſkilful* application of them; the cauſes *encreaſing* the danger in the *one*, to thoſe *augmenting* it in the *other*; and the *variety* of effects in the *firſt*, to a like *variety* in the *laſt*; even from *none* to *total* deſtruction.

§. 9. Is there then room to *quarrel* with this ſimilitude? or is there *any*, that *ever* was produced, that *tallies* better, or in *more* particulars, than *this?* I believe not. Nor does my opponent ſeem in *reality* to deny it; ſince he only ſays[i], *that allowing my poſition to be true, it has nothing to do with the matter in debate, becauſe tho' none but a* FOOL *or a* MADMAN *ever ſet his houſe on fire in the thought of ſaving it from being burnt down, yet many wiſe men have deſtroyed a ſmall part of a building, in order to ſave a much larger.* The uſe of the words *fool and madman*, on this occaſion, I muſt declare not only very *unpolite*, but *impolitick*, to the *higheſt* degree; ſince, ſhou'd it be *made out* in the *ſequel*, that *inoculating* is in very truth like *ſetting a houſe on fire, with a view to ſave it from being burnt down*, I am at a *loſs* to conceive, how the gentleman will be *able* to atone for *fixing* ſuch *injurious* appellations on all, that *have*, or *ſhall* make choice of his *beloved* expedient. But to the point. If my reader is capable of *diving* into thoſe *ſecrets*[k], and *profundities*[l], my worthy friend has ſhewn us, *more* than once, he is ſo *well* vers'd in; it is *poſſible*, he may come at the *bottom* of this very *recondite* ratiocination. But, as I have never ventured to go farther than

[i] p. 32.

[k] Let. p. 8.

[l] Let. p. 6.

PART I Sect. III. than *common* ſenſe and *natural* reaſon wou'd lead me; — *Davus ſum, non Œdipus*; — I muſt profeſs myſelf at a *loſs* to ſay with the *leaſt* degree of *certainty*, what may be my opponent's *meaning*. All I can do therefore in my *preſent* ſtreights, is to aſk with all *ſubmiſſion*, whether by *his* ſimilitude of the *wiſe deſtroying a ſmall part of a building to ſave a much larger*, the gentleman propoſed to tell us, that they who *ſubmit* to inoculation, do in *like* manner undergo the *loſs* of *ſomething* belonging to their *bodies*, *conſtitutions*, or *healths*, that they may *happily* enjoy the *reſt*, tho' *maim'd* or *impair'd*? For if *ſuch* was my friend's intention, he has acknowledg'd, what in *many* caſes has *really* proved to be the *truth*[m], and what, no doubt, tends ſo *much* to the *credit* of inoculation, that I cannot but *return* him my *thanks* for having thus *own'd* it. Or ſhou'd I be *miſtaken* in my *conjecture*, for I give it for *no more*, I wou'd aſk in *another* way, whether the gentleman intended by *his* obſervation to inform us, that *juſt* as they, who *deſtroy a ſmall part of their houſe, to ſave a larger*, ſeem *thereby* to ſubmit to *ſome* damage, in order to avoid a *greater*; juſt ſo do perſons *inoculated* agree to run *ſome* riſk, to expoſe themſelves to ſome *danger*, that they may *happily* eſcape a *worſe*? For was this a *right* interpretation, I wou'd obſerve, that *beſides* the extreme *lameneſs* in the compariſon between the *actual* damage ſuſtain'd in the *one* caſe, and only the *danger* of it in the *other*; he has favour'd us with a *ſecond* plain confeſſion, that inoculation does *expoſe us to danger*, of which the reader may know the preciſe *degree*, if he'll be at the trouble of turning back a *few* leaves[n]. After all, my opponent perhaps deſign'd *no more*, than to obſerve, that as the *deſtruction of part of a houſe is a means* men are often *forc'd* to employ, *to ſave the reſt*; ſo inoculation is *a means to ſecure life*. But then, I muſt take the *liberty* to

[m] P. I. Sect. I. §. 23, 25. and P. II. Sect. III. §. 14, 19

[n] §. 4.

declare, that I think my friend very *unfortunate* in the *choice* of his ſimile, ſince it is *impoſſible* for any one to attend to it, without having the ideas of *loſs* and *deſtruction* full on his mind, and being tempted to *apply* them to inoculation. Beſides which, as *no body* queſtions, that they, who *ſubmit* to the operation, do it with a view to *ſave* life; but *many*, and among others, *myſelf* in this very place, imagine, they *act* herein very *injudiciouſly*; becauſe inoculation is not in *any* ſenſe *capable* of *ſecuring* [o], but *directly* and poſitively *endangers* life [p]; the Letter-writer muſt *excuſe* me, if I return him the *compliment*, by telling him, that his *ſimile*, and *all* that he builds upon it, is *nothing* to the purpoſe. Nor ſhou'd I ſee *reaſon* for *retracting* my opinion, was the Letter-writer's intention *finally* to inſtruct us, that tho' no *wiſe man ſets his houſe on fire to ſave it from deſtruction*, yet, when it is ſet on fire, *he readily ſubmits to take a ſmall part of it down, to ſave a larger*. For, not to ſay, that inoculation *regards* not a *ſmall part*, but the *whole* of our *bodily* conſtitution; I cannot conceive the *pertinency* of the remark, ſince the queſtion *here* is not what a man may *lawfully* do, when *once* he *is* infected, but what he *can* offer in *excuſe* for *infecting his body, and endangering his life, without call or neceſſity*.

PART I. Sect. III. §. 10.

[o] See P. I. Sect. I. §. 21, *ſeq.*

[p] See above, §. 4.

§. 10. Apprehenſive, that his *intimations* wou'd *not* ſerve to ſhew the *impropriety* of comparing inoculation *to a man's ſetting his houſe on fire, in order to prevent its being burnt down*; my good friend draws *nearer* to me by obſerving [q], that *to make my inſtance hold, it is incumbent on me to prove, that the ſame ſymptoms in degree, as well as kind, attend; and the like miſchievous effects enſue, in the artificial, as in the natural Small-pox*. Nothing *eaſier* in the world; nor *any* point ſo *fully* atteſted to by the greateſt *phyſicians and ſurgeons*, than *this* very *fact*; as has been *abundantly* proved above [r]. The gentleman

[q] p. 32.

[r] Sect. I. § 25.

PART I. Sect. III. §. 11.

tleman therefore *gives up* the queſtion, and in conſequence of his *own* words, admits the *propriety* of the ſimilitude.

Incidit in Scyllam, cupiens evitare Charybdin.

Nor let *him*, or any *other* imagine, it *weakens* the concluſion in the *leaſt*, that there are *inſtances* of inoculation, in which both *ſymptoms* and *effects* have proved *mild* and *harmleſs*. For *beſides* that the *ſame* obtains in the *natural* diſeaſe, we are to conſider, that when we *affirm* or *deny* any thing of a *practice*, we always muſt be underſtood to ſpeak of it in *all* its latitude, to the *full* extent of all its *probable* or *real* conſequences; which is ſo true, that Dr. Nettleton [s] acknowledges expreſly *the ſymptoms to be the ſame, tho' all were not ſeized with all of them, nor in the ſame degree or continuance.* The argument then in its *proper* dreſs is, that ſince inoculation is *not free* from any *one dangerous ſymptom* obſervable in the *natural* diſeaſe; nay, has *ſome* circumſtances attending it, that *encreaſe* the danger [t], *whoever* ſubmits to the operation, *brings* upon himſelf (to ſay the leaſt) the *ſelf-ſame* danger he is *deſirous* and *endeavouring* to avoid; which is *exactly* as abſurd, *as if a perſon ſhou'd ſet his houſe on fire in the thought of ſaving it by that means from being burnt down*; nay, is the *very* abſurdity *itſelf*, conſidering the *paralleliſm*, we have *juſt now* [u] ſhewn to ſubſiſt *between* inoculation, and the ſetting one's houſe on fire.

[s] Royal Tran. abr. vol. VIII. p. 604.

[t] See P. II. Sect. I. §. 6.

[u] §. 8.

§. 11. Whatever therefore my opponent may think of the *matter*, this *ſimile*, and the *reaſoning*, it was brought to *illuſtrate*, carry the argument ſo full *home*, that I am *apt* to think, it won't *eaſily* be got over; any more than the *propriety*, and *import* of *another* ſimile, I have had *occaſion* to mention *above* [w], can be *invalidated*. And, tho' the Letter-writer has taken no notice of *another* particular, I mention in *this* part of my Sermon [x], I muſt beg leave to *remind* my reader of it; namely, that if

[w] Sect. I. §. 21.

[x] p. 18.

any

any one ſhou'd think ſuch *riſquing of life*, as inoculation appears *juſtly* chargeable with, to be *lawful*[y]; he ought to conſider, that according to truth, the *hazarding of life* can be *juſtifiable* only, where the *loſs* of it is become *unavoidable* in any *other* way. The reaſon is, that otherwiſe the *preſervation* of life wou'd be no more a *duty*. Whereas *that* duty being once admitted, as *indiſpenſable* (where no *higher* duties contradict it) not only the *hazarding life without reaſon is condemn'd*, but the hazarding of it *in caſe of extremity* amply *juſtified*; as *that* is in *fact* an attempt to *preſerve* it. The *immorality* therefore of inoculation is in this manner clearly made out; whilſt the *abſurdity* of it muſt ſtrike with *redoubled* force from our *preſent* view of it; ſince, to uſe my *fav'rite* ſimile of the *fire* once more, the *riſquing of life* by inoculation, whilſt we *know* not, whether the *diſeaſe* we dread, will ever *affect*, or ever *injure* us, is juſt *as* reaſonable, as if a man ſhou'd *in a general conflagration venture upon perilous expedients, before the approach of the flames had made every other method of ſalvation impoſſible.*

[y] See above, Sect. I. §. 2, 7. *ſeq.*

§. 12. Accordingly, when inoculation has been demonſtrated in the *ſtricteſt* method of proof not only highly *abſurd* and irrational, but diametrically *oppoſite to the grand law of ſelf-preſervation**, as expoſing

* When Dr. Kirkpatrick ſhall have conſider'd what has been ſaid *here*, I hope, he will think his argument from *ſelf-preſervation* (pref. p. 13.) to want *two* very great ſupports, *before* it can be *concluſive*, viz. that *this* principle does lead us to the *choice* of inoculation; and that in doing *ſo*, it directs us to what is not in *itſelf* blameable. Self-preſervation is an excellent *inſtinct*; but *never* ſhou'd be allow'd to act but in *ſubordination* to the *ſuperior* faculties, which in the *preſent* caſe are demonſtratively *againſt* it, or rather demonſtrate that it is *itſelf* againſt inoculation. As to what the Doctor adds (pref. p. 14.) by way of counterbalance, *that it can be no duty to expoſe our lives to a diſtemper, which deſtroys full fifteen for one, that fails by inoculation*; this is founded on *calculations* and *inferences*, which are ſufficiently

PART I. Sect. III. posing to the *self-same* hazards, the *natural* diſeaſe is ſubjected to, and even to *more* than obtain in *that* way of infection [z]; it is a *juſt* inference to ſay, that they, who are fully *apprized* of this circumſtance of the practice, and yet *preſume*, thro' mere *wilfulneſs*, or in compliance with ſome perverſe *inſtinct*, either to recommend, or to force upon others, or to undergo themſelves, this *doubtful* and *dangerous* expedient, cannot but become *guilty* of a high *crime* and miſdemeanor; *atrocious* indeed, if follow'd with *loſſes* of life; and *not* much leſs ſo, tho' it ſhou'd happen *not* to prove ſo *fatally* injurious *.

[z] See P. II. Sect. I. §. 6.

[a] p. 18. As I obſerved it in my Sermon [a], *it is vain in this affair to plead in excuſe a rectitude of intentions, whilſt the means we employ, create the very hazard we wou'd ſhun*; and more *abſurd* ſtill is *this* pretence, when there are *means* provided, which create *no* hazard, but tend *directly*, under the *favour* of Heaven, to *ſecure* us againſt *all* danger [b]. *Natural* incapacities; ignorance, *honeſt*, not *wilful*; deception thro' the *falſe* repreſentations of *ſelf-ſeeking* impoſtors; wrong judgment in caſes of *intricate* and *nice* enquiry; theſe, and

[b] See P. II. Sect. 2. §. 8.

ſufficiently ſpoke to *below*, (P. II. Sect. II. §. 32, *ſeq.*) And if in virtue of *my* obſervations it ſhall appear *certain*, that *inoculation is neither leſs mortal, nor leſs dangerous* (ſee P. I. Sect. I. §. 25. and P. II. Sect I. §. 6.) than the *natural* diſeaſe; that it is in truth *more dangerous* (P. II. Sect. I. §. 6.) than *that*; and that it is not by a *bold* preſumption of our *own*, but Heaven's *decrees*, that we are expoſed to *theſe* dangers; the Doctor will do well to ſhew, which of the *two* ways of acting is *moſt* conſiſtent with our *duty*; *that* which, after all reaſonable *care* on our ſide in the conſtant obſervance of *regularity* and virtue, and the *due* uſe of means, leaves the *reſt* to the diſpoſal of Him, *in whoſe hands are the iſſues of life*; or *that*, which boldly rejects ſo *benevolent*, ſo *powerful* a protection, tho' ſtill *dependent* upon it; ſteps out of the *courſe* of its *regular* actings; and without regard to the eſtabliſh'd *conditions* of Divine favour, as well as without neceſſity, riſques life (as *much* and *more* than before) and thus *weakly* ſeeks thro' *danger* to ſecure, what no mere *human* means can ſecure.

* See below, P. II. Sect. III. §. 26, *ſeq.*

and ſuch *like* circumſtances will be *readily* allowed to afford juſt *alleviations* of guilt, where they can be urged to the *full* ſatisfaction of the *conſcience*. But the *rectitude of intentions* is a mere *noſe of wax*, turn'd in every *ſhape* as villainy requires; and which we ſhou'd duly remember, can *never* be admitted as a *valid* plea, but where the *means* we uſe, tend *directly* and in their own *natures* to procure the *worthy* end we propoſe, and fail *not* to do *ſo*, but through *accident*, and *unexpectedly* [c]. PART I. Sect. III. §. 13.

§. 13. Thus have I ſhewn, as *incumbent* on me, that *inoculation is abſolutely inconſiſtent with the preſervation of our lives, the well-being of our bodies, and the virtue and conſequent happineſs of our minds.* And if to this it be added, that *this* practice is in *like* manner *incompatible with the original rights and moſt eſſential intereſts of our fellow-creature*; as well as *injurious to the Deity, and every way irreconcileable with the duty we owe Him*; (all which has been proved in the foregoing ſections;) I cannot ſee, what any *rational* creature can deſire *more* to *convince* him of the *manifold immorality of this device*, and the *conſequent guilt he muſt contract*, ſhou'd he, notwithſtanding ſuch *weight* of evidence, *wilfully* purſue what is ſo demonſtrably *evil*. Indeed I am ſo *fully* ſatisfied of the abſolute *truth* of the *charge* here laid, and of the *undoubted iniquity* of inoculation in this reſpect, that I cannot help believing it *wholly owing to want of ſerious recollection, or of a full inſight into the nature and conſtituents of the operation* *, that it has met with ſo *much*, and ſuch *va-*

[c] See above, Sect. II. §. 6. and P. II. Sect. III. §. 29.

* As in the preface to his Analyſis (p. 1.) Dr. Kirkpatrick complains, that *the people are not left to ſee and hear undiſguiſed facts for themſelves, and to form their own unbiaſſed reflections on them*, and ſeems herein to *cenſure* the endeavours of *ſome* of the *clergy* to oppoſe the *progreſs* of the practice; the Doctor muſt excuſe me, if, in vindication of *myſelf* at leaſt, I challenge him to

PART I. SECT. III.

rious countenance. If therefore what is offer'd *here*, ſhall be *able* in any manner to *rectify* ſuch defect; or even ſhall do no *more*, than prevent that *inconſiderateneſs*, with which numbers are obſerved to *ruſh*

to produce *out* of my Sermon, or this Defence of it, one *ſingle* fact *deſignedly* miſrepreſented by me. If there are miſtakes in the *recitals* of 'em, I can in the *ſolemneſt* manner aver, that they are not *mine*, but the *authors*, out of whom I have *faithfully* cited them; and if they are *truly* hinted at in the Sermon, and now *truly* rehearſed after the *beſt* authorities, why the complaint? or why ſhou'd the Doctor find *fault* with me for recommending to the obſervation of *others* certain, not *far-fetch'd*, or *affected*, but *clear*, and *natural* inferences, to which thoſe facts inevitably lead us? Has the Doctor never heard of *dumb dogs, that cannot bark*; of *watchmen, that are ſleeping, lying down, loving to ſlumber*; of *hirelings, that care not for the ſheep, and can ſee them ſcatter'd, and caught by the wolf?* Moſt ſurely the Doctor has. And does the Doctor think, any one that wou'd fain act *rationally*, would chuſe to expoſe himſelf to *ſuch* appellations? Or, if this carries matters to a *higher* pitch, than the *elegant* taſte of our age will admit of, what *opinion* wou'd the Doctor entertain of a man, who, tho' *appointed* and *maintained* by the publick for the purpoſes of *inſtruction*, ſhou'd however *ſupinely* and *ungratefully* omit to *communicate*, what, through *leiſure* and ſome *happy* opportunities he has been *able* to collect; eſpecially under the deep-wrought *conviction* of the *uſefulneſs* and *beneficial* tendency of *ſuch* information? No very *favourable* one, I dare ſay, were we here concern'd with any *other* ſubject, but that *valuable* one of inoculation. And yet, I don't ſee, why *inoculation*, if it be a *complicated immorality*, ſhou'd be *more* tenderly uſed than *any other*. Thus far then the Doctor can have no complaint *againſt* me; and much leſs, if he is pleas'd to conſider me, as abſolutely *certain*, that the *ſole* reaſon, why *this* device has been, and is ſtill ſo *greedily* embrac'd by *many* (thoſe I mean, whoſe trade is *not* benefited by it) is, that they *never* have *maturely* conſider'd the *real* nature of this operation, nor *ever* have been *fully* informed of the *many dangers*, to which it expoſes, nor of the *many miſchiefs*, it has *unqueſtionably* occaſion'd. In a word, what I have ventured to advance in the Sermon, and in *this* Vindication of it, proceeds from a ſenſe of *duty*, and aims at the *good* of others; and ſo far forth the *deſign* is honeſt and praiſe-worthy. What *effect* it will have, muſt be left to *time* to determine: tho', as *truth* is moſt certainly on *my* ſide of the queſtion, I cannot forbear *affirming*, that it will *prevail* at laſt. Magna eſt veritas, et prævalebit.

ruſh upon this meaſure, *dangerous* as it evidently appears to their *higheſt* intereſts; I ſhall have reaſon to rejoice for having been *enabled* to become *ſerviceable* in any degree to the cauſe of *virtue* and *religion*; and ſhall not be without *hopes* of ſeeing this *unhallowed* expedient *rejected* in time with as much *zeal* and as *univerſally*, as it has been *received**.

PART

* After what has been offer'd in theſe *three* ſeveral Sections, to ſhew the *complicated immorality* of inoculation, it cannot, I apprehend, be doubted, but that they, who ſubmit to, or encourage the practice, under a *full* ſenſe of ſuch its depravity, contract *guilt*, and conſequently *expoſe the ſoul to more important peril*, than what they dread from the diſeaſe. If therefore Dr. Kirkpatrick (pref. p. 10.) means *no more*, than that *arguments* ſhou'd be produced to prove *ſuch* an inference, I muſt refer him to what has been ſaid in all the *foregoing* paragraphs. But if he means, that I ſhou'd *erect myſelf into a cenſorial importance*, and charge this home *indiſcriminately*, tho' he very *uncharitably* repreſents me as doing ſo in *other* reſpects (p. 16.) I muſt beg leave to tell him, that he *miſtakes* his man moſt *grievouſly*. I deteſt *perſonalities*, and have the moſt *contemptible* notion of thoſe that preſume to judge of the *heart*, unleſs where actions are very *notorious*. I was ſo far from being influenced by *ſuch* rancour in ever a *thought* or *line* in my Sermon, that on the contrary it was a *deep* ſenſe and *full* conviction, that perſons *ſee not* theſe conſequences, or ſee *contrary* ones, that induced me to lay before *thoſe* under my care, and before the *publick* afterwards, the *ſeveral* doubts, which to me appear'd *not* to have been *fully* ſtated before, and yet to bear extremely *hard* againſt the practice. Upon the *foot* then of *problem* and *argument*, with the *honeſt* view of informing *myſelf* and *others*, I am ready to *join* iſſue with the Doctor, and ſhall *not decline*, if properly *called* upon, to ſhew *inoculation* (not inoculators or inoculated) to be *chargeable* with being *injurious* to the *virtue* and conſequent *happineſs* of our *minds*, if what I have ſaid *already*, ſhou'd not prove *ſufficient* to that purpoſe. Beyond this I *never* meant, and I hope, never ſhall be *tempted* to go, in *this*, or any other part of the debate.

PART II.

Containing the Phyſical Arguments againſt the Practice.

SECT. I.

Inoculation no guard againſt the dangers incident to the natural diſeaſe.

PART II. Sect. I. §. 1.

§. I. THE religious and moral *arguments* urged in my Sermon, *againſt* inoculation, and the *ſolutions* occaſionally given to ſome *pretences* offer'd on the *other* ſide of the queſtion, having been *minutely* reconſider'd in the *foregoing* Sections; and the Letter-writer's *obſervations* upon them, having been proved with the utmoſt *impartiality*, and in the *ſtricteſt* way of reaſoning, either abſolutely *beſide* the queſtion, or ſo contradictious to *reaſon* and *fact*, that one cou'd hardly deſire a *weaker* diſputant, than what I have *here* to deal with; we are now, in the *regular* courſe of our enquiry, to take a review of the *phyſical* objections to the practice, ſtill to prove the *abſurdity* of it. And here I muſt beg the *favour* of my reader *previouſly* to obſerve, that as I do in *expreſs* terms declare in my Sermon[a], that what I *chiefly* deſign'd in *this* part of my diſcourſe, was, to *remove* ſuch favourable *ſuſpicions*, as I knew, were entertain'd of the operation, and by removing them, to *guard* all thinking perſons *againſt* being *tempted* by them to *break* through the great *obligations* they lie under

[a] p. 19.

to *their God, their fellow-creature, and themſelves*; I ought not to be conſider'd here, as arguing with any *retroſpect*, to what had been treated of *before*, (tho' the Letter-writer wou'd *fain* perſuade my reader to do ſo[b]) but as *now* concern'd in the recital of *phyſical* facts, *unconnected* with the *religious* and *moral* motives *before* urged, and of *themſelves* capable, when *duly* conſider'd, to afford *many* reaſons againſt inoculation.

PART II. Sect. I. §. 2, 3.

[b] Let. p. 31. See below, Sect. II. §. 2.

§. 2. This being *premiſed*, I proceed to my *preſent* taſk, by noting, that having *affirmed* in my Sermon[c], *that inoculation ſecures us againſt no one danger, we are in the natural way expoſed to*, I regularly go on, in a *diſtinct* paragraph, with *reciting* thoſe *dangers*, and ſhewing *them*, tho' *briefly*, to obtain *no leſs* in the *artificial*, than in the *natural* way of infection.

[c] p. 20.

§. 3. *The inward make and bodily conſtitution of individuals*, which is the *firſt* ſource of danger, allow'd of[d], and here ſpoke to, I thought cou'd not be *gueſs'd* at by *any* body, till ſome *outward* indications gave room for ſome *conjecture*, and for nothing *better*: And if till *then* the clear-ſightedſt were obliged to acknowledge their *dimneſs* and want of ken, I imagin'd, they cou'd not *till then*, and *hardly then*, by any method, tho' never ſo *cunningly* deviſed, *guard againſt the hazards* ariſing *hence* *.

[d] See Dr. Mead, p. 26.

But

* Dr. Kirkpatrick employed to ſhew, why inoculation *ſometimes* proves *fatal*, among *others* tells us (pref. p. 22.) that this is appointed by the Deity (ſee above, P. I. Sect. I. § 26. not.) *to convince us of the ſhallowneſs of our inſight, which cannot diſcern the few particular ſubjects, whom the gentleſt mode and ſlighteſt doſe of this poiſon, under the beſt human caution, muſt deſtroy; for a few ſuch very probably there are.* This is a pretty plain *confeſſion* of what I here *more* fully prove. And if there is *no* perſon living, that can *aſſure* himſelf, but that he is *one* of theſe *unknown* victims of the diſeaſe, then let it be ſhewn, that it is not *more* prudent for every one, by a *regular* life, and a conſcientious

PART II. Sect. I.

But in *this*, it ſeems, I was miſtaken. I ſhou'd have conſider'd with the Letter-writer[e], that under inoculation *the conſtitutional impurities are removed or corrected*; *the blood and humours conſpire with the favourable quality of the infection*; *and tho' none can dive ſo far into the habits of individuals, as to be always abſolutely certain, yet a maſter of the art of medicine will acquire ſuch a degree of certainty, as to form a very good judgment thereon.* If the gentleman will permit me to expunge the *firſt* article, as relative to what is not *originally* in, but *adventitious* to, tho' *perhaps* in ſome meaſure *occaſioned* by the conſtitution: And if, after this, he will be pleas'd to conſider, that by the *preparative* methods uſed under inoculation, the *blood and humours* can be made to *conſpire* no further, than as they may be thought *clear'd* of *ſome* part of thoſe *adventitious impurities*, which, through *indiſcretion*, or a *bad tendency* of the conſtitution, or *otherwiſe*, they were *impregnated* with; we ſhall then be arrived at the *proper* ſtate of the queſtion, which is plainly *this*; whether any *art* of man can in any *given* caſe, without *outward* indications, come at the knowledge of the *innate weakneſſes*, or *indiſpoſitions*, or *defects of the ſolids* our bodies conſiſt of? And whether, in *like* manner, it can in *any* degree be *aſcertain'd*, what *kind of ſeeds of future maladies* the blood and humours contain; how many different *ſorts* of them, and what in particular the *quantity and quality of the innate variolous matter* diſpers'd through both[f]? To me, I muſt confeſs, this appears an *unfathomable*

[e] p. 13.

[f] See above, P. I. Sect. I. §. 21. not. and Dr. Mead, p. 75. and Dr. Kirkpat. Anal. p. 16, and 143.

ſcientious regard to *duty*, to recommend himſelf to the *favour* of Almighty God (who certainly is *able*, and in ſuch a ſituation *willing* to preſerve him, if for his *real* advantage) than to forſake *that* protection, and venture upon *meaſures*, which never, *perhaps*, were intended, but now through his *own* preſumption may be *made* to prove *mortal*.

able myſtery, how ready ſoever I am to admit the *ſagacity* of the gentlemen of the faculty *. And if my reader will be pleas'd to conſider, that there are very *few* of the human race, and *fewer*, no doubt, in *our* days of *luxury and intemperance*, than before, but have *ſome imbecillity, ſome little weakneſs more in one part than another; an unguarded place, a foible in the conſtitution* [g]: That there are *many* ſo unfortunate to *bring* with them into the world, or ſo *perverſe* to *occaſion* by their *own* indiſcretions or vices, ſuch *ſpecial* weakneſſes, as affect the *nobleſt* parts of their frame: That the *diſorders* ariſing hence are in *numberleſs* caſes of very *ſlow* growth; ſo *complicated* in their progreſs, and ſo *various* and *uncertain* in their *ſymptoms*, when apparent, that it is *not* at all wonderful, every day's *experience* ſhou'd furniſh inſtances of no *ſmall* miſtakes in this *doubtful* affair: That there are *certain temperaments of body, which deſcend to thoſe of the ſame blood by a ſort of hereditary right, in conſequence of which ſome diſeaſes are found to be familiar and fatal to certain families* [h]: That the blood and humours are the grand *repoſitories* of all the *ſeeds* of acute inflammatory diſorders, ſome *innate*, ſome *acquir'd*, and of thoſe that are acquir'd, ſome owing to the *hidden bad* diſpoſitions of the air, few of them capable of being *totally* removed, and fewer ſtill, in any degree *ſufficient* not to leave *room* to apprehend their

[g] Dr. Wagſtaff, p. 44.

[h] Dr. Mead, p. 27.

 treach-

* The following words of Dr. Kirkpatrick (Anal. p. 49.) are a *ſufficient* juſtification of what I ſay here. *With regard to the humoral part of the fomes, a ſagacious phyſician may generally form a reaſonable eſtimation of its quantity in different habits and circumſtances, and frequently leſſen and attemper it by proper methods. But in reſpect to the portion and energy of the evaneſcent inſcrutable part of it* (in the blood) *the moſt judicious may be miſtaken, as a fatal infection has ſometimes occurred in ſubjects, whoſe complexion, age and temperament ſeem'd happily circumſtanced for the Small-pox.* The reader may ſee more to the ſame purpoſe, Anal. p. 59, 145, 209, 254.

PART II. Sect. I.

treacherous *junction* in a general *fermentation* * : In fine, That next to a *ſound* conſtitution, *the quantity and quality of the inflammable matter within us*, greatly determines the ſucceſs of the *artificial*, as well as of the *natural* diſeaſe: I ſay, if my reader will give himſelf *time* to conſider *theſe* particulars, he will not want *further* proofs to convince him, either of the extreme great *hazard* perſons run in *this* reſpect by ſubmitting to *inoculation*, or of the certainty of that *hazard* being *equal* to what obtains in the *natural* way. *It is*, ſays Dr. Mead [1], *of very great conſequence to take care not to throw a new infection into a body already infected*; *for I have obſerved this to be mortal*; *nature being oppreſſed and ſinking under a double diſeaſe, when perhaps ſhe might have got the better of either of them ſingly.* And may I not ſay, that it is of *equal* importance not to throw the *ſame* infection into a *body originally weak, or impair'd by acquiſition, or repleniſh'd with the ſeeds of ſeveral diſorders, and thoſe of the variolous kind eſpecially:* And that, as *theſe* circumſtances, and *others* equally dangerous, cannot in any caſe be *gueſs'd* at, and may yet be *dreaded* in every one; it is conſiſtent with the *higheſt* prudence not to venture to throw it in *at all*, but to leave nature to *itſelf*, and provide againſt the *evil*, in the way *reaſon and Providence* direct us. If, as one of the late king of France's phyſicians uſed *humourouſly*, but *modeſtly* withal, to declare, mankind had been furniſh'd with a proper *ladder and lanthorn*; perhaps ſomething *more certain* might have been come at in this *myſterious* part of phyſical ſcience; but under the *pre-*

[1] P. 95.

* Dr Kirkpatrick cautioning perſons *againſt* infection by *old* iſſues, obſerves, that it ſhou'd be *well* conſider'd, whether the *diſorder* they were applied for, is removed; *and how far it may be revived by this diſeaſe, or its cauſe be likely to co-operate with the infection.* Anal. p. 151.

preſent diſadvantages it is undoubted, not only, *that he, who miſtakes leaſt, is happieſt*, but that he, *who ventures leaſt, is wiſeſt:* It being, according to Dr. Mead[k], *as great a mark of ſound judgment, not to do miſchief, as to do good.* PART II. Sect. I. §. 4.

[k] p. 11.

§. 4. *The temperature of the ſeaſons, and their changes*, is the *next* ſource of danger I mention[l], of which my opponent ſeems to *rid* himſelf *nearly* as well as of the *former*, by telling us[m], that it is *in his power to know, when it is extreme hot or cold.* I ſhou'd be very ſorry, if my worthy friend ſhou'd *ever* become *incapable* to diſtinguiſh between *extremes* ſo obvious to the *weakeſt* capacities. But will this *ſcanty* knowledge ſuffice in the caſe? Has it particularly been *ſerviceable* to him and his fraternity at this ſeaſon, when immediately *after* their inoculating *ſeveral* perſons, came on a *ſnow and froſt*, as large and intenſe, as has *perhaps* been ſeen or felt theſe *many* years? Beſides, ought not my opponent to have favour'd us with *a word or two* concerning thoſe *other qualities of the air* his parentheſis buries in ſilence; thoſe *eſpecially* that tend to produce *epidemic* diſorders? And when he had *condeſcended* to impart to us his *diſcoveries* upon this head, ſhou'd he not have added *a ſentence or two more* with regard to the *changes* obſervable *both* in the air and ſeaſons? It cannot be denied, that *theſe* were the very particulars I had *reſpect* to and *mentioned* here. I ſpeak of *the temperature of the ſeaſons and their changes*, at large; I enquire, whether any one can know *their* exact *fitneſs*, not in *one* reſpect, but upon the *whole*; and then *how long* this fitneſs may continue. My opponent therefore ought not, by his *partial* hint of *heat and cold*, to have *ſlurr'd* over *theſe* more *eſſential* circumſtances of the caſe. But this is a *cuſtomary* refuge with him, when he is in *ſtreights*; ſo we muſt *not* wonder at it. The reader, I believe, will be *better* inſtructed upon *this*

[l] p. 20.

[m] p. 14.

PART II. Sect. I. head of enquiry, if he attends to what the *greateſt* men of the profeſſion have ſaid relating to it. The renowned Dr. Sydenham is not only careful on *every* occaſion to ſpecify the *particular conſtitution of the air and ſeaſon*; but from his obſervation, that ſome *diſeaſes* proved *as* mild, when the *heat* of the ſummer and *cold* of the winter were much greater than in the years *preceding* the times he ſpeaks of, infers, *that the* ſecret *temperature of the air favours their production more, than its manifeſt qualities*[n]. The incomparable Dr. Boerhaave obſerves, *that if in a place, where the Small-pox has not appeared for ſix years paſt, the diſtemper happens to break out towards the end of January, or in February, the following ſummer will be attended with a dangerous kind; but if in May, it will be gentle, favourable and healthful*[o]. This muſt *convince* us, that there is ſomething *more* than *heat* or *cold* to be minded in this affair. And the learned Dr. Mead[p], treating of this *very* ſubject, tells us in *expreſs* words, *that ſome ſeaſons are fitter to produce certain diſeaſes, than others; that they are the cauſes of epidemic fevers; and that thoſe fevers chiefly, in which ſome fluid is to be thrown off by the ſkin, are the moſt remarkably liable to be affected by their changes.* What then can any *conſiderate* perſon fancy moſt *reaſonable* to think upon *this* ſubject? Muſt he not be convinc'd, that as there are conſtantly *certain effluvia* in the air tending to produce in every ſeaſon, but *ſpring* and *fall* eſpecially, particular inflammatory, dangerous, *epidemic* diſorders: As there are *beſides* certain *ſecret* diſpoſitions in the *air* and *ſoaſons* remarkably *unfavourable* to the Small-pox at *one* time *more* than at *another*: As there are *moreover* certain ſeaſons *differing* from *themſelves* in their moſt *eſſential* qualities of heat or cold, humidity or drought: In *fine*, as it is the *particular* inconvenience of *our* climate, for the *air to be changeable*, and at *ſome* times *more* than

[n] p. 300.

[o] See Dr. Swan on Sydenh. p. 101.

[p] p. 27.

than at *others*; the patient, that has the diſtemper at *ſuch* junctures, whether by inoculation or in the natural way, cannot but feel the *effects* of them in a degree *proportionate* to the nature of thoſe *outward* circumſtances *? And then as *moſt* of thoſe circumſtances ariſe from a *chain* of cauſes, that have been *gathering*, and *gradually* operating for a *conſiderable* while before; and, where they *may* have been *inſinuating* themſelves *all along* into our *blood and humours*, perverting their *healthful* conſtitution, and preparing them for a *correſpondent ebullition*; it will be *eaſily* underſtood, that it is not in the *power* of human *art* to guard againſt *their influence*, or *their junction*, when an *inflammation* ſhall be *adventurouſly* raiſed; and much leſs, if nothing in the way of *ſecurity* be attempted, but *perhaps* at the *very* time, when *theſe* circumſtances *take place*. To ſpeak it in *one* word; Let any *one* ſhew, that ſhou'd the *air* and *ſeaſon* prove remarkable for *variety* and *change*; ſhou'd it be found by *after-effects* to have *beſides* a malignant *tendency* to ſome *inflammatory* indiſpoſition; I ſay, let it be ſhewn, that, notwithſtanding theſe *ſecret* dangerous circumſtances, the *inoculated* perſon will be *leſs* affected, and ſtand a *better* chance, than he who has the diſorder in the *natural* way; *regular* and *prudent*, as we always ſuppoſe him. If this *cannot* be proved, as I am *certain* it cannot; then is inoculation expoſed to the *ſame* danger, to which the *natural* diſorder is, in this reſpect; and the practice of *courſe* demonſtrated *full* of preſumption, *adventurous* to the *higheſt* degree.

§. 5. The *laſt* ſource of danger, that appears in *our* catalogue [q], are *the accidents which befal the body between the time of catching the infection, and the appearance of the diſeaſe*. With regard to which

[q] p. 20.

* This is acknowledg'd by Dr. Kirkpatrick, Anal. p. 197.

PART II. Sect. I. I obſerved [r], that conſidering *thoſe accidents were without number, no caution cou'd guard againſt them; and eſpecially againſt thoſe, that ariſe from the different affections of the mind.* Accordingly, when my reader obſerves me ſpeaking here of *accidents*, and of theſe, as *without number*, I dare ſay, he *extends* his thought to *every* unexpected incident, that may be *brought* on, either by the *unkindly* workings of the *infuſed* venom; or by the *ſudden changes* of the *air* from a *mild* and *healthful* ſtate to its *oppoſite*; or by ſome *unknown communication* of this *very* diſeaſe, where the *place* is *infected* *; or by ſome *hidden indiſpoſition* in the patient's *frame*; or by ſomething *wrong* in his *conduct* under the diſorder †; or by ſome *negligence* or *miſmanagement* of thoſe that *attend* him: And if ſo, my reader muſt needs ſee the *weakneſs* of my opponent's confining his *anſwer* here [s] to no *other* dangers than thoſe, that may be thought

[r] p. 21.

[s] p. 14.

* Dr. Kirkpatrick (Anal. p. 19.) ſpeaks of a gentleman, who was *preparing* for inoculation, but very *imprudently* was at the theatre the evening before. *He got well, ſays the Doctor, thro' a large crop of the diſtinct Small-pox.* If my reader will inſpect the Royal Tranſactions, and eſpecially the accounts from the *Weſt-Indies*, (not to mention *other* vouchers) he will meet with *frequent* inſtances of this ſort, which it would be *tedious* to relate. I ſhall only add, that becauſe of the *miſchievous* effects of ſuch a *præinfection*, the Right Rev. the Biſhop of Worceſter is very *urgent* in his advice to guard againſt it. Pref. to his Lordſhip's Serm. p. 8. How well the inoculators of this place follow'd his Lordſhip's directions, may be ſeen above, P. I. Sect. II. §. 6. not.

† An inſtance of this we meet with (beſides the *two* ladies mentioned, the *one* in a following note on this very paragraph; and the *other* in a note, P. II. Sect. III. §. 17.) in a young ſailor, who uſed to *regale* himſelf *ſecretly* with ſlices of *ſalt-beef*, he procured from on board, Kirkp. Anal. p. 169. He had a very *large* crop of the *diſtinct* kind, and the moſt *plentiful* ſuppuration the Doctor ever ſaw by inoculation. *Another* inſtance the Doctor gives us (p. 234.) in a perſon, that *died* under inoculation, who *juſt* before the operation, had *heated* herſelf over a great *fire* two or three hours, and immediately *ſhifted*.

thought to *ariſe* from a *fit of debauchery, or violent exerciſe**, that is, from *two* out of a *thouſand* cauſes. Nor is this all. For grant, that theſe *two* evils might be *effectually* prevented (which I am not certain in) by confining perſons to their rooms for *ſome* time before they are infected, what are the *dangers* avoided hereby, in *compariſon* to thoſe above-mentioned? Juſt *nothing* at all; becauſe the *former* prevailing, ſecurity againſt the *latter* will not ſave us; whereas the *latter* will not kill, where the *other* do not conſpire with them. As to what the Letter-writer adds concerning the *affections of the mind*, it will be allow'd him *all*, when he has proved, that man is but of *one* temper; never *fickle*; never yielding to momentary *changes* from every *freſh* impreſſion; never found ſubject to *miſgivings* and faintheartedneſs†; and with regard to *children*, that they are naturally *docile*, *ſteady*, *without humours*, *pleas'd* with *confinement*, and friends to *chirurgical* operations, and *medicinal* draughts.

* If my reader looks into any of the writings of the advocates for inoculation, he will be ſure to find the *practice* recommended by every *one* of them on this very *ſame* account of guarding thereby *againſt the evils ariſing from a fit of debauchery, or over exerciſe*. But as to *the heat and hurry of the blood* by exerciſe, we ſee in the forogoing note, that it may be equal'd to as *fatal* a degree, even under the *better* management of inoculation. And as to what *debauchery* occaſions, the *prevention* of it I think, as a plea, not much to the *credit* of the operation; at the ſame time, that it affects not *my* opinion in the leaſt, which goes always upon the ſuppoſition of *regularity*.

† For an inſtance of *faintheartedneſs* take the following, as related by Dr. Kirkpatrick, Anal. p. 165. Serjeant Ranby having inoculated a widow lady of thirty, and calling next day to remove the dreſſings, ſhe aſked him, whether the Pock had taken, and being anſwer'd in the affirmative, appear'd ſatisfied, and paſs'd through the enſuing diſeaſe very favourably. But on her entire recovery, confeſs'd, that in a very little time after the operation, ſhe repented of it, and removing the infected threads, put in common ones, and applied the former dreſſings over them.

PART II. Sect. I. §. 6.

draughts. In the mean while, if the reader is *desirous* to have upon *this* article something of *greater* weight, let him attend to what Dr. Mead *expressly* allows [t], that the *accidents* we here speak of, *are numberless*; *that the variolous poison is far from lying quiet, constantly and gradually exerting its malignity by first corrupting the animal spirits, and then the whole mass of blood and humours*; *that the affections of the mind have great power in this disease* *; *and that these things make particular alterations in the fermenting fluids*; and consequently create *variety* and *danger*.

[t] p. 28, see below, P. II. Sect. III. §. 14. not.

§. 6. Upon the *whole*, it is evident as the noon-day, that inoculation *cannot* guard us against *any* of the *real proper* dangers of the *natural* disorder. It must, like that, yield to an *untoward but unknown constitution*: It will be *influenc'd* as well as *that*, by the *incidental secret indispositions of the air and seasons*: And it is *liable*, just as *that* is, *to accidents of the most pernicious kind*. There cannot therefore be any *preference* in this respect due to *one* kind of infection above the *other*; nor can we be induc'd to think, that in *these* particulars the *danger* is not *similar* on *both* sides. In truth I cannot, with *all* my attention discover the *least* ground of *difference*, where *imprudence*, *irregularity*, and *vice* are out of the question; which the reader will be pleas'd to remember, is the *precise* foundation, upon which I argue all along. And it is worth our notice in the *present* case, that *whenever* inoculation proves *fatal*, which it does in *many* instances, we fail not to hear this *mishap* accounted for by the persons concern'd, *either* from the

* As an instance of the *power* and *influence* of the mind on *this* disease, tho' it relates not more to inoculation than the natural infection, I cannot help mentioning here a very *remarkable* one, which Dr. Kirkpatrick (Anal. p. 21.) relates of a gentleman, who instantly dropt down dead, without uttering a single word, upon being told of his *recovery* from the Small-pox, his *disease* having been concealed from him, because of his *dread* of it.

the *unfitneſs* [v] *of the ſubject*, which relates to the *conſtitution*; or from the *communication of the diſorder* juſt before the operation [w], which relates to the *indiſpoſitions of the air*; or from the *unſkilfulneſs* of nurſes; want of *attendance*; catching *cold*; and ſo on [x]; which relates to the *accidents* incident to the diſtemper. We have therefore the plain *confeſſion* of our antagoniſts to ſtrengthen the *reaſonings* that have been offer'd under *this* head. And if, notwithſtanding ſuch *united* evidence; and notwithſtanding all thoſe *other* dangers *peculiar* to the operation; thoſe, namely, that ariſe from the *inciſions* [y]; from caſual *præinfection*; and from the greater virulence [z], *compounded* nature [a], occaſional ineffica-cy [b], and *ſlow* workings [c] of the *inſerted* matter; perſons will be in *faſhion* ſtill, tho' it be at the *hazard* of their lives, they cannot blame *others* for thinking, they are *not* influenc'd by *right reaſon*; and act not the part which *prudence* would recommend. *Per acutam ne curras*, is an old adage, anſwer'd pretty nearly by the Engliſh one of *not meddling with edg'd tools*; and though many may without hurt; yet let that other ſaying be remember'd, οὐκ ἀεὶ πόλαμὸς ἀξίνας φέρει; *The river yields not always a hatchet.*

PART II. Sect. I.

[v] See the Let. p. 18.

[w] See above, §. 5. and in not.

[x] See below, Sect. II. §. 38.

[y] P. I. Sect. I. §. 23.

[z] ibid.

[a] P. II. Sect. III. §. 21.

[b] P. II. Sect. III. §. 9.

[c] P. II. Sect. III. §. 12, 13, 14, 19.

SECT. II.

Inoculation attended with no peculiar real advantage.

§. 1. HITHERTO we have ſeen our antagoniſts *chiefly* upon the *defenſive*; writhing themſelves into *ſundry* ſhapes, to *fence* againſt

PART II. Sect. II. §. 1.

PART II. Sect. II. §. 2.

thoſe mortal *thruſts*, which the friends to *virtue* and manly *reaſon* may with *ſureſt* aim carry into the very *heart* and *vitals* of the practice. In this Section, we ſhall find them in the *different* poſture of *aſſailants* rather; elate in their *praiſes* on the *work* of their hands, and ſtudious under *ſuch* ſhelter to open it a way to *univerſal* empire. It ſhall be my *buſineſs* to attend them *cloſely*. And whilſt I ſhall ſtrive with *inceſſant* endeavour *both* to lay *bare* their *various* machinations, and to *wreſt* from them, if *poſſible*, their *main* ſecurity; I hope I ſhall not be thought by my reader to have ſo *ill* deſerved of him, that he ſhou'd not *at leaſt* wiſh me, as a generous *ſtripling*, to proſper in the attempt.

§. 2. Before I proceed to my *taſk*, I muſt obſerve, that *unfortunately* for me, I happen'd to *drop* in my Sermon[d], at my very outſet upon the ſubject of *this* Section, a *ſentence*, which, it ſeems, has given great *offence* to the Letter-writer. The ſentence is, that *were the advantages of inoculation ſuch, as cou'd not be had in the natural way, there wou'd be room for thinking more favourably of the operation, than we now can.* For this my worthy friend cries *ſhame* on me*; and loads me in *Italics* with a *contradiction*; as if, *after* having proved inoculation to infer things *not* compatible with *piety* and *virtue*, I cou'd not, with any *conſiſtency*, think *favourably* of it on any other account. Gentle reader, what muſt I do in this *diſtreſs*? *Nunc ego inter ſacrum & ſaxum ſto, nec quid faciam, ſcio.* Muſt I deny my words; or own myſelf *foil'd*? Neither. I am conſidering inoculation under *this* head of enquiry, not in a *religious*, but *phyſical* view; and therefore I might, without the *leaſt* ſhadow of *contradiction*, notwithſtanding the *immorality* of the practice in its *firſt* reſpect, allow it to have *advantages* in the *latter*, if any ſuch it *really* had. And if I had been *obliged* to go this length, I ſhou'd certainly *then* have

[d] p. 21.

* Let p. 31.

have been obliged to *allow* the practice what cou'd not have been urged *againſt*, but *for* it; and if *for* it, certainly in *favour* of it; and if ſo again, I ſhou'd have been *forc'd* in obedience to plain *truth*, and matter of *fact*, not only to have entertain'd a *more* favourable opinion of it, than in caſe it was *deſtitute* of *ſuch* a plea, as *now* it is; but to have oppoſed it in a *different* manner, by ſhewing, that no *advantage* whatever can atone for *breach* of duty; which plea there is *now* no manner of occaſion for, as obſerved in the Sermon at the fifteenth page. This is ſo plain to the *meaneſt* underſtanding, and withal ſo *conſonant* to the practice of *all* moraliſts, when they declaim *againſt* vices; that my opponent cou'd mean *nothing* elſe, by endeavouring to *fix* upon me *this* contradiction, and *another*, we have conſider'd *above* [f]; but to *blacken* my character in the opinion of the publick; in hopes of *leſſening* thereby the *influence*, he apprehends my *reaſonings* may have upon *all*, that ſhall be *diſpoſed* to conſider them. But to the point.

[f] P. I. Sect. I. §. 14.

§. 3. Among the ſeveral *advantages* which have been pleaded in *favour* of inoculation, the firſt is, that by *this* means the infection may be *communicated* to perſons at a *time* of life, which ſeems *fitteſt*, in their *childhood*, namely; when, according to my opponent [g], *the fluids are mild, the ſolids in a due ſtate of laxity, the pores open and diffuſive, and of courſe perſpiration, that great und beſt cure of fevers, eaſily rais'd and maintain'd.* All this is *prettily* affirm'd; and as it ſtands, *looks* very promiſing. But how comes my worthy friend to *omit* mentioning any thing about the *original conſtitution*, which I *eſpecially* inſiſt upon in my Sermon [h]; and how comes he at the *ſame* time not to drop a *ſingle* word concerning the *acquired habits* of body; or the *quantity* and *quality of the inflammable matter diſperſed through the whole ſyſtem*; or the influence of

[g] p. 34.

[h] p. 21.

PART II. Sect. II. §. 4.

the air and its changes, or the *affections of the mind*; and ſo on [1]? For I cannot help thinking, that *children* are liable to be affected by *theſe* circumſtances, *as well as grown* perſons; and that unleſs *theſe* circumſtances conſpire, with *the abſence of a worm-fever, and fever from dentition*, they ſtand but a very *bad* chance, if *any*, notwithſtanding the *peculiarities* above-recited. Which is ſo certainly *true*, that a man muſt know *nothing*, who does not know, that there are *many* children who *die* for the apparent abſence of ſuch *favourable* incidents, and for *nothing* elſe that can be gueſs'd at; unleſs *ſometimes* for want of *ſtrength* ſufficient to bring on an *eruption**, which is *peculiar* to their *age*, and *hardly* ever appears in the *adult*.

[1] See Sect. I.

§. 4. 'Tis not then *childhood*, but a *ſound and well-diſpoſed* body principally, that affords *hopes* of ſafety. And may not the *adult* enjoy *that* advantage, *as well* as children? Moſt *certainly* they may, if, by a *virtuous* and *regular* life, they are careful to *preſerve* their *conſtitution* entire, as they *receiv'd* it; and are ſo prudent *beſides* as to *guard* againſt or *correct*, by every *reaſonable* mean, any *occaſional* indiſpoſitions, they may apprehend or feel the *approach* of. Nor is this all I wou'd urge on this occaſion. I wou'd ſay beſides, that tho' *grown* perſons ſhou'd not have *the fluids ſo mild*; *the ſolids ſo lax*; *the pores ſo open and diffuſed*; *and their perſpiration ſo eaſily rais'd and maintain'd*, as in children; and they ſhou'd not for *theſe* or ſuch *like* reaſons (as I remark it in my Sermon[k]) be conſider'd *in every reſpect upon an equality with the young*; yet their *fluids* being of a *cloſer* contexture, are not ſo *eaſily* broke and jumbled together; their *ſolids*, by being more *elaſtic*, are more *likely* to *forward* the *ſalutary* fever of the diſtemper, and more able to *recover* their

[k] p. 21.

* See above, P. I. Sect. I. §. 26. not.

their proper *tone*, and due *functions*: Their *pores*, unleſs in decrepid *old* age, when the *cornea fibra* takes place, are found *open* and *numerous* enough to throw off the *peccant* humours, where *needful*; and their *perſpiration* is capable of being not only *raſed* and *maintained* by phyſical means, but for *that* very reaſon more eaſily *moderated* in due *proportion* to other circumſtances.

§. 5. Nay; what if childrens *blood* generally appears very *thick*, and may be thought very *viſcid* and *acrimonious*, becauſe of *the green vomitings*, *gripings*, *convulſions*, *rickets*, and ſo on; to which they are ſubject? What if the *blood* of the adult in the *firſt* ſtage of the diſorder is remarkably *bright* and *attenuated**? What if the *diſtemper* induces a *laxity of ſolids*, the manifeſt cauſe of the *ſweats* of the adult in the *beginning* of it; not to mention *other* ſymptoms? What if the *ſkin of children*, not being *unfolded* and *extended* like that of *grown* perſons, ſhou'd *not* be ſo *porous*? And what if *perſpiration* ſhou'd *not* be the *greateſt and beſt cure* of fevers, as my opponent avers; but on the *contrary*, the very *worſt* ſymptom, in the *Small-pox* eſpecially; as the learned Sydenham, Boerhaave, and all, who after *their* example, have built upon *nature*, and follow'd *her* obſequiouſly, with *one* voice affirm and inſiſt upon? Why then it wou'd appear, that out of the *four* circumſtances *mention'd* by my opponent, *three* are abſolutely *nothing* to the purpoſe; and the *fourth*, if not *inferior* to, is, in its *beſt* ſtate, but upon a *level* with the *mild* temperament of perſons of a *prudent* and *regular* life.

§. 6. After all, as it is not the *beſt*, but the *worſt* ſort of infection, we cou'd wiſh to be *enabled* to go through

* This point of the *fluidity* of the blood under this diſorder the reader will find more copiouſly handled by Dr. Kirkpatrick, (Anal. p. 63, 71.) than any other author. See below, Sect. III. §. 21.

PART II. SECT. II. through with *ſucceſs*; I think, the obſervations made in the *foregoing* paragraphs; (and this *additional* one; that in *numberleſs* inſtances the *adult* outgrow the *tender*, *weak* and *puny* diſpoſitions of their *childhood*;) ſhew moſt evidently, that we may with *greater* reaſon expect to reap *benefit* from the *adult*, (regular as we ſuppoſe it) than from the *youthful* ſtate of life. And this ſo much the *more*, as in *that* ſtate nature furniſhes *ſome* peculiar *ſalutary* and *critical* diſcharges, which ſeldom occur in the *other*; ſuch as, among the reſt, is that of *ſalivation*; at the *ſame* time, that the *mind* is then[1] of a *temper* rather more *pliant*, and *ſettled*, as well as more *capable* to go through the *fatigues*, and to guard *againſt* the *dangers* of the diſeaſe *.

[1] See above, Sect. I. §. 5.

§. 7.

* Dr. Kirkpatrick having recited (p. 172, *ſeq.*) the *peculiar* advantage of *childhood* with reſpect to the diſeaſe, it is proper, I ſhou'd *here* give them a *particular* conſideration. 1ſt, Says the Doctor, *children cannot be ſuppoſed to have ſuperadded any adventitious variolous ſomes to their native portion of it*; which wou'd be true, did their *nurſes* or maids prove *prudent* and juſt, and their *parents* attentive, as they ought, to *this* very momentous circumſtance. But the contrary is ſuſpected even by the Doctor himſelf. (p 227, 229.) — 2dly, *Childrens fluids are better adapted for this infection, becauſe not impregnated with ſaline particles from ſolid, alcaleſcent food; and becauſe the animal humours are not exalted and volatilis'd by heat* But what relates to their *food* in *this* argument is anſwer'd under the *former*; and what reſpects their want of *heat*, I doubt, tends to their *hurt*, conſidering how they are *conſtituted* and *managed*. *It frequently happens*, ſays Dr. Mead (p. 36.) *that the thickneſs of the blood prevents the ſecretion of the uſual quantity of animal ſpirits in the brain, and that the vital fluid is not propell'd from the heart with due force.* — 3dly, *It is highly probable, that they have a ſmaller proportion of red globules, and therefore of innate variolous fuel, which is ſuppoſed chiefly to reſide there.* But as all this goes upon a *ſuppoſition*, which experience ſeems *not* to favour, the inference muſt be *invalid*. Dr. Mead (l cit.) tells us expreſly, that the *blood* of infants is generally *too thick, and too much in quantity for the bulk of the body*; and Dr. Kirkpatrick gives us but two pages before an *inſtance* of an *infant* of but *ſix* weeks, *who died under ſuch a crouded coherence, that he was ſurpriſed to find, in a ſubject*

of

§. 7. Things being thus, had I not *reaſon* to ſay, as I do in my Sermon[m], that the *adult*, by ſuppoſition, PART II. Sect. II. [m] p. 22.

of that age, a ſufficient maſs of humours, and ſufficiently fermentable for ſo great an eruption and deſpumation, — 4thly, *Their blood being more acid than that of adults, this may be ſuppoſed reſtrictive of effervescence, and intenſe fuſion.* But how the *acrimony* of the blood, which is an indiſpoſition of it, proceed it *whence* it will, can be thought *ſalutary* in an *inflammatory* diſeaſe; or can be compared to the *acids*, we prudently ſeek for in *vegetables*, and other ſuch like *conſtituents* of our diet, I profeſs, I cannot conceive. Not to ſay, that too much of the *aceſcent* may be as *prejudicial* as too much of the *alcaleſcent*. — 5thly, *They have no dread of the diſtemper:* Neither have numbers of the *adult*; who beſides being *open* to perſuaſion, and *capable* of reflexion, are *not* ſubject to the *peeviſh*, *fretful*, *humourſome*, and *ſelf-will'd* diſpoſition of *children*. — 6thly, *Their inaction prevents any exaltation of the inflammable principles of the blood through exceſſive motion or exerciſe.* But why muſt every *adult* be ſeiz'd with the diſtemper under the circumſtance of *exceſſive* motion? Or why are *ſuch* incidents to be dreaded by perſons of *ſober* and *regular* lives? (See above, P. II. Sect. I. §. 5.) Beſides, how is the *inaction* of children a *ſecurity* againſt the *exaltation* of their blood from *other* cauſes; from *large fires*, *hot* rooms, too much *wrap*, too *many* cloaths in, or too much *confinement* to their cradles? And how will it be ſhewn, that the *viſcidity* of the blood and juices, *neceſſarily* conſequent upon *inaction*, does not render the *diſeaſe* more *dangerous* in infants? — 7thly and laſtly, *Their proneneſs to ſleep, and the greater proportion they have of it above the adults*, is no peculiarity, when ſleep may be procured by *art*; and that art is often required to be uſed even in *their* caſe. ——Accordingly I think I may *fairly* infer, that ſince the *advantages* recited are abſolutely *none*; and there are many *diſadvantages* attending on *every* ſtage of childhood, which the Doctor, to do him *juſtice*, has very *impartially* enumerated in the *ſequel* of his enquiry; the *point*, I am concern'd with here, (even *that the adult have as good a chance for life, as children*) muſt be allow'd of. And the more ſo, when by the very *terms* it is apparent, that it is *not* the chance *either* may have in a *mild*, but a *bad* ſort of pock, we are enquiring about. For if to the avowed *diſadvantages* of childhood, we add no *other* circumſtance, than the *large* and *repeated* evacuations needful in the *confluent* kinds, I need not ſay, how much the *balance* muſt incline in *favour* of the *adult*; *regular*, as we *always* ſuppoſe them. Indeed this is ſo conſonant to *reaſon*, and withal ſo agreeable to *experience*, that I don't know how any one can well *diſſent* from me. For,

whilſt

PART II. Sect. II.

fition, *friends* to virtue and moderation, *had as good a chance for life as children, and perhaps a better?* I ſhou'd have thought ſo; and the *more*, when even *inoculation* is practis'd, and practis'd as *ſafely* on the *adult*, as on *children*[n]. But my opponent is of *another* opinion. *Their bodies*, he tells us[o], *are athletick, their blood viſcid, their humours exalted, their fibres tenſe and rigid, and of courſe they cannot be in ſo fit a condition to meet with an inflammatory fever*, as children. Whether the gentleman, when he *drew* this picture, had ſome brawny *wreſtler* in view; or copied after ſome *ſturdy* drayman, whoſe beef and pudding and fatning ale, *viſcidly* expanded through the *wide* compaſs of his *rigid* make, rais'd in him the *ideas*, he expreſſes here in *livelieſt* colours; this I will not take upon me to determine. But ſure I am, that when he *penn'd* his deſcription, he thought not, how *little* it wou'd ſuit with the preſent *puny*, *tender* race of men; or yet what *peculiar* perſons we were *here* treating of? Can they, that are of a *good original conſtitution*; they that are *careful* not to *impair* this *precious* jewel, by a deſtructive *courſe* of debauches; they, who with regard to *diet* and *exerciſe*, are obſervant of the *rules* of prudence, they, who *omit* nothing that may be deem'd *uſeful*, either to *prevent* or *remove* occaſional *indiſpoſitions*; in

[n] See above, P. I. Sect. I. §. 20. Bp. of Worceſter's Sermon, pref. p. 8. and the tables below, §. 34.

[o] P. 34.

whilſt we *often* hear of children *dying*, even under inoculation, of the *confluent* ſorts, two inſtances of which the Doctor himſelf gives us, (p. 185, 187.) it is very *rarely* we hear of any *recovering* under *ſuch* fatal circumſtances; whereas among the *adult*, nothing more *frequent*, where duly attended by *phyſicians* from the firſt; as is too *notorious* to want proof. I only add, that the Doctor being *afterwards* engaged (p. 238.) in conſidering the nature of needful *preparation*, confeſſes expreſly, *that ſome perſons from* 20 *even to* 40 *may be better ſubjects, than others were from five to ten, or even ever were*; and that there is beſides in adult *females* the circumſtance of their *menſes*, which are above all meaſure *ſalutary* in the caſe; (p. 248.) and in males, *bleedings* at the noſe, which *frequently* ſaves them, and may *artificially* be brought on. (p. 249.)

in short, persons, who may be *truly* said to be *sound both in body and mind*; can they be thought to have their *blood over-viscid, their humours over-exalted, and their fibres over-tense and rigid?* This cannot be. It is contradictious to *reason* and *experience*; and in the *present* case to the Letter-writer's own *confession*; who, from a *like* prudent, regular, and temperate manner of living, infers, in *express* terms [p], *that the blood is constantly furnish'd with a sweet and balsamick chyle, and the body brought into a sound and healthy state.* What my opponent therefore *objects* to my position in *this* respect, is by his *own* words proved to be *contrary* to *fact* and *reason.* And I am sure, what he adds from *experience* [q], will be found to *affect* my argument as *little*; since, supposing it to be true, it is not at all wonderful, *either, that the children should generally be observed to fare better under this disease, than grown persons; or that inoculated children shou'd generally have the distemper more lightly, than they that are not*; considering how *few*, very *few* of *grown* persons, are *at all* remarkable for a *prudent, sober, virtuous* life; and how generally *irregular* and *noxious* the education of *children* is known to be, as well in *respect* to their *diet*, and hours of *rest*, as in *respect* to every *other* circumstance, so *necessary* to be attended to for their *present* and *future* well-being. Sed sat prata biberunt.

[p] p. 9.

[q] p. 35.

§. 8. These observations serve not only to shew the *invalidity* of the plea, so *fondly* urged in *favour* of inoculation, from the *opportunity* it affords of communicating the disease in *childhood*; but prepare us at the same time to judge of a SECOND advantage, not *less* fondly sounded and re-sounded on *every* occasion by the favourers of this practice; that, namely, *of being able by this means to prepare their patients for the reception of the variolous*

PART II. Sect. II.

*poiſon**. My reader has it undoubtedly *freſh* on his mind, that we are *all along* ſpeaking of perſons *obſervant of the laws of prudence, moderation and virtue*; and that it has been proved moſt *evidently*, that they that are ſo, cannot but have their *bodies* in as good a ſtate of *health*, and general *ſoundneſs*, as their *conſtitutions* and particular *circumſtances* of life can admit of. What then can preparation do in *their* caſe? Why juſt *nothing* at all; and eſpecially if, as I remark it in my Sermon [r], perſons of *that* caſt, muſt be by the very *terms* underſtood, in *times of general infection*, or when the *approach* of it may be apprehended, inclined to *uſe* all reaſonable *precautions*, and where *needful*, all *proper* means to *guard* againſt, or *leſſen* the dangers of the diſeaſe. Nay, I will venture a ſtep *further*, without *fear* of contradiction, and ſay, that the *beſt* preparation our operators can deviſe, is not *able* to bring about a *ſanity* ſo *univerſal*, ſo *well eſtabliſh'd*, ſo *promiſing*, ſo *ſucceſsful*, as what a *life of reaſon*, of reaſon in *all* its latitude, *enforced on children, adhered to by the adult*, may be expected to beſtow. *Long Life*, ſays Dr. Cheyne [s], *(a ſound body*, may I ſay) *and continued intemperance, in the nature of things, are impoſſible: Phyſicians under ſuch conditions, by ſtrong and repeated evacuations, and violent aſtringents and bracers, alternately preſcribed, may keep up the patient for a while*, (may mend him a little) *but it is but poorly and precariouſly; and at the ſame time, and by theſe very means, they precipitate the patient's fate*; do him more *harm* than *good*. So that *intemperate* livers can hope for very *little* benefit from the *preparatives* antecedent to inoculation; whilſt perſons *ſober* and *regular* in their conduct, may enjoy *all* the advan-

[r] p. 22. comp. P. I. Sect. III. §. 5. not. where many preſervatives againſt infection are mentioned.

[s] Diſeaſ. of body and mind, p. 313.

* *As the greateſt ſervice done in the natural Small-pox is almoſt ever effected before, or in the infancy of eruption; ſo in the artificial, the foundation of a happy event is to be laid before infection*; ſays Dr. Kirkpatrick, Anal. p. 276.

advantages of 'em, without *preposterously* subjecting themselves to *evils*, which they may *avoid*. PART II. Sect. II. §. 9.

§. 9. A *regular* life then is the *best*, the *only* security any one can have *against* the dangers of this *fatal* disease. Which hinders not, but that, as observed before, *proper means* shou'd be used *in times of general infection*, to remove *out* of the way whatever might, for *want* of such *precaution*, prove *troublesome*, or perhaps *injurious*. And *proper means* there are *provided* to our hands, which, not to fetch a *recital* of them from *other* authors, are so *fully* and so *justly* set forth by the learned Dr. Hillary in the *following* passage, that I shall not deem it an *unpleasing* task to transcribe it for the *use* of my reader[t]. *To prepare themselves regularly, persons shou'd submit to take several doses of proper anti-inflammatory purging physick, at suitable distances from each other; abstaining on the days between purging, and during some time, from all heating, high-season'd meats, and hot spirituous liquors; using a thin, cooling, and diluting diet; drinking small, cooling, and gratefully acid liquors, and being very regular in the non-naturals. If the person be of a very sanguine habit, bleeding will be requisite; or if the stomach is foul, a vomit, before the course of purging is begun. By this regimen the crude humours of the body will be carried off; the fluids cool'd, and render'd less liable to inflammation and putrescency; and consequently the succeeding disease and its symptoms will be more mild and favourable. I have always observed, that the longer this method was continued, before the person was infected, the more mild and favourable the disease was render'd, the symptoms more moderate, and the pustules fewer. I never saw the confluent Small-pox follow the use of it, even when the persons were infected from such as had that sort of pock, and in some families, to whom this disease had been frequently fatal. It is the chief, if not the sole advantage, which inoculation has above the common*

[t] See Dr. Swan. on Syden. p. 378.

PART II. Sect. II. §. 10.

way of infection, that the body by this, or ſome ſuch like method, may be prepared for the attack; and thoſe who don't approve of inoculation, may, as far as I have hitherto found by experience, reap all the advantages of inoculation, without being concern'd in giving the diſeaſe. And if the perſon thus prepared ſhould eſcape the infection, ſuch gentle cathartics, and a temperate way of living, tho' continued for ſome time, will be far from injuring the conſtitution.

§. 10. The reaſonableneſs of *theſe* meaſures, *explanative* of thoſe *hinted* at in the Sermon, and their *general* ſucceſsfulneſs *equally* with thoſe *preſcribed* under inoculation; are circumſtances ſo extremely *obvious* to every capacity, that my opponent thought it *more* prudent to ſay *nothing* about them, than by a *vain* attempt in the *arts* of contradiction to put his reader upon *thinking* ſeriouſly on this matter, and by *ſo* doing to furniſh him *unluckily* with a *chain* of reaſoning, that *cannot* fail, if duly minded, to *evince* the impertinency and *uſeleſsneſs* of inoculation. However, not to omit any thing the Letter-writer has *ſcatter'd* in different parts of his performance, I muſt acquaint my reader, that the *inference* I draw in my Sermon [u] from the *foregoing* obſervations (and which I had already inſiſted upon more largely before [w],) that, namely, *of the diſeaſe in the natural way appearing thence moſt inconteſtably a very powerful means of virtue:* This inference is ſuch, as my opponent does not indeed *deny* to be *juſt in reaſon* [x], but ſo little conſonant to *fact*, that he does not eſteem it a *ſufficient* argument for *deſiſting* from the *practice* of inoculation, though it confeſſedly *contradicts ſo good an end.* This *kind* of reaſoning is of the *ſame* caſt with *that* of certain perſons, who, becauſe *Chriſtianity* is neither in *ſingle* inſtances, nor in a more *general* view, found to *influence* mens principles and morals with *ſovereign* and unlimited ſway, wou'd for *that* reaſon have it ſacrificed

[u] p. 23.
[w] p. 17.
[x] p. 16.

crificed to the *ungovernable* humours and *licentious* practices of the world, and a law of nature of their *own* fabrick placed in the *ſtead* of it. In both caſes, *that* which enervates the *force* of the objection, is to conſider, that the queſtion is *not*, what *either mean of grace* actually *does* do, but what it is *capable* of doing. If in this reſpect *nothing* can be objected to *either*; if, on the contrary, it *cannot* poſſibly be *denied*, that *juſt* as the Chriſtian religion has *power* to render *thoſe*, that will be guided by it, *wiſe unto ſalvation*; ſo is it certain, that, *when God's judgments are in the land, the inhabitants*, if not *averſe* to inſtruction, may *learn righteouſneſs*; then does it follow by *undeniable* conſequence, that they, who think *virtue more than a name, and the obligations to it more than fancy*, ought to do *all* in their *power*, both to *eſtabliſh* every where a *veneration* for *theſe* and all *other* means of goodneſs, and to *contribute*, by every *prudent* method, not only to the *ſupport* of that *eſteem*, theſe expedients are *entitled* to, but to their full *efficacy* on mens *lives* and morals. They that will *not* do this, when they *ſee* what *beneficial* conſequences their *righteous* endeavours will be *attended* with, I doubt, have *but the form, not the power of godlineſs*: Whilſt they, who, notwithſtanding their *inſight* into *theſe* particulars, and notwithſtanding their *conſciouſneſs* of the infinite *miſchief* they do to the *cauſe* of virtue, and therein to the moſt *eſſential intereſts* of their fellow-creatures, *ſcruple* not however to *adopt* and eagerly to *purſue* practices, that tend *directly* both to *depreciate* theſe means in the *opinion* of others, and effectually to *deprive* the world of the *ſalutary* uſe of them; they muſt ſhew very *good* reaſon indeed, why they ſhou'd not be accounted, for *ſuch* their *deſtructive* machinations, *profeſſed, determined enemies to goodneſs, and therein to the happineſs of mankind.*

PART II. Sect. II. §. 11.

§. 11. Yes, to *confine* ourſelves to inoculation, I cannot with *all* my attention *gueſs* at any thing that can afford any kind of *excuſe* in the caſe; when, *over and above* what has been ſaid, it is ſo *apparent*, that the *diſeaſe*, which that practice *vainly* aims to moderate, muſt be, *like* all others, *intended* by the Great Creator for the *very* purpoſe we are ſpeaking of, *the ſupport*, namely, *and full eſtabliſhment of virtue among men*, and no other. For *this* circumſtance being *added* to the reſt, ſhews the device of inoculation to be a *complicated act of immorality*; injurious not only to the *cauſe* of virtue, and *deſtructive* of every *intereſt* a rational creature can account *valuable*; but as *plain* an inſtance, beſides, of *premeditated rebellion*, as any that *can* be produced *.

§. 12.

* Dr. Kirkpatrick tells us (pref. p. 15.) that tho' God may ſometimes *inflict this morbid viſitation*; *yet it ſeems highly rational, and by no means irreligious, to infer, that in the ordinary courſe of His Providence he leaves ſecondary cauſes to their neceſſary operation and effects*, —— *and moſt probably commits intermediate events to the vicegerency of nature.* The Doctor will excuſe me, if I preſume to ſay, that in *this* article he ſeems to expreſs himſelf ſomewhat *obſcurely*. I underſtand not, what can be meant by the *vicegerency of nature*, but the eſtabliſh'd *ſtated* actings of the Great God of nature, either by *Himſelf*, or by the inſtrumentality of *intelligent* ſubordinate agents, *dependent* on Him for their *powers*, and tied down to His *laws*; and therefore to leave *events* to *ſuch* vicegerency, is to leave 'em to the *direction and appointment of Heaven*, which is *not* what the Doctor intended to inſinuate. I wou'd beg leave to note, *beſides*, that when we ſpeak of *ſubordinate ſecondary cauſes*, it is highly needful *carefully* to diſtinguiſh between *material* and *intelligent* ones. The *former*, as by their *vis inertiæ* incapable of any *motion*, and much more of *action*, are in every ſuppoſed operation and effect *neceſſarily* acted upon by an *intelligent* cauſe, and therefore in the *courſe* of things about us either by the Great Creator *Himſelf*, or by ſome *other* intelligence under Him: The *latter*, as having a *ſelf-moving* power, are not under the *ſame* abſolute, immediate, and *neceſſary* direction with the *former*, but only *liable* to become ſo, whenever the *ſuperior* power, whom they are for *all* their privileges not *leſs* dependent upon, or ſubject to, ſhall deem it

proper

§. 12. If indeed it be doubted, whether the Divine *intentions* in the *particular* eſtabliſhment, we are

proper to exert itſelf. What I wou'd infer is, that all *events* in this univerſe, not dependent on *us*, and deducible from a *connexion* of material cauſes and effects, are in *ſtrictneſs* of ſpeech the direct *appointments* of the Great Creator; co- or ſub-ordinate parts of the *one great plan*, He may very *juſtly* be thought to have *framed*, not ſo much with a view to the *preſervation* of the material ſyſtem from its *firſt* riſe to its *diſſolution*, as with the *nobler* deſign of the prevalency and full eſtabliſhment of *virtue* and ſolid *happineſs* among all *rational* creatures. And then, as to what concerns the operations of *free* agents, I wou'd ſay, that *the creating cauſe, præconſcious of the full and ultimate deſign and completion of His will and gracious purpoſes*, forwards or *ſuffers* theſe, where *coincident* with, or at leaſt not *contrary* to the præordained conſtitution and *chain* of events; but *hinders* their taking place, where *inconſiſtent* with it; and that by ways *ſuitable* to the nature of free and accountable creatures. Accordingly I cannot help believing moſt *firmly*, that every *epidemic* diſeaſe (not to ſpeak of *others*) is a direct *divine* diſpenſation, and that no one is *affected* or *injured* by it at the time, but in conſequence of the immediate *appointment* or *permiſſion* of the Great Creator; whilſt I am as *firmly* convinc'd, that wherever *ſuch* viſitation is foreſeen, wou'd produce on *certain* individuals effects *likely* to thwart the grand ſcheme of Providence in ſome *other* of its appointments; means will be *uſed* by the *Almighty Deſigner* to *prevent* ſuch incidents, and effectually to *ſecure* thoſe perſons from *harm*. In *both* reſpects, however, ſuch *epidemic* diſeaſe muſt ſtill be look'd upon as a *means of virtue*; (the *avoidance* of an evil *leading to repentance* as much as the *infliction* of it;) and conſequently it bears an unfavourable look, to attempt by *inoculation* in the *one* caſe to elude and miſapply the ſcourge deſign'd by a merciful Father for the *amendment* and well-being of his children; and in the *other*, not only to evidence a *diſtruſt* of His wiſdom, and goodneſs, and power; but to *deprive* many at the ſame time of an inſtance of Divine *mercy*, and therein of a direct and powerful *mean* of their conſequent *virtue* and *happineſs*. God may ſee,

With equal eye, as God of all,
A hero periſh, or a ſparrow fall.

The accidental *eſtimations* of things, (the product more of *humour* than truth) we eaſily underſtand to be of *no* account with the God of all perfection. Πίθηκος ὁ πίθηκος, κἂν χρύσια ἔχῃ σύμβολα. But if it be intended hereby to inſinuate, that man is too *mean* a creature to become a *part* of the Divine *care*, I ſhall begin

PART II. Sect. II. are conſidering, be *ſuch*, as we repreſent them; they that do *ſo*, may *perhaps* for a while be *able* to ſuſpend the *ſalutary* terrors, which *theſe* intimations wou'd *elſe* not fail to raiſe. But they will not, however it may be thought, find it *poſſible* to ſtand out *long* in ſuch their *ſcepticiſm*, or to forbear *condemning* themſelves at the *laſt*, if they will but reflect *ſeriouſly*, that they muſt in the *preſent* caſe allow, either that the *ſyſtem* of variolous matter (as well

begin to *ſuſpect* ſomething like *Epicureiſm* at the bottom of *ſuch* philoſophy; and ſomething like a *diſregard* to Him, who has told us, that *not a ſparrow falls on the ground without our Father*, and that we *are of more value than many ſparrows*. But to this point I have *no* need to ſay any thing further *here*, after what I have obſerved *above* (P. I. Sect. I. §. 31.) I chuſe to note, that the Doctor ſpeaking *again* (Anal. p. 92.) of the notion of *diſeaſes* being a *ſcourge*, and of the *weakneſs* of divines arguing thence *againſt* inoculation, ſeems to miſrepreſent the *caſe*, and not to confute the *objection* very *concluſively*. I do not know of *any* body, that argues againſt the *uſe* of inoculation from the ſucceſs of it, as ſuch; but as *connected* with an *audacious* invaſion of a Divine prerogative; and tending to *deprive* thoſe, that *perhaps* moſt want it, of a *ſalutary* tuition; and where the *abſurdity* of ſuch argument lies, I ſhall be glad among *others* to be inform'd of. For, as to what the Doctor adds, that this reaſoning, if good, will conclude *againſt the uſe of any means in any diſeaſe, which may be equally by the Divine will, and certainly is by the Divine permiſſion*; all this, I doubt, is mere *art* and evaſion. Every diſeaſe is not a *Providential* diſeaſe in the *ſame* ſenſe, that the variolous or other *epiedemic* diſeaſe is: Nor are *ſuch* diſeaſes brought on by ourſelves *wilfully* and on purpoſe. Nor are the *means* we uſe, intended to *that* end, but for the *cure* of them. Nor is *inoculation* a *ſanative* mean like *theſe* we make uſe of under *other* diſeaſes, as has been *largely* proved (P. I. Sect. I. §. 21.) Nor do we in fine *oppoſe* the tuition of our Heavenly Inſtructor, by having recourſe to *ſuch* expedients; but actually *ſubmit* to it in the *very* way He himſelf has *preſcribed*, and under the *juſt* notion and belief of the paternal and *tender* nature of the *Divine* corrections. So that the Doctor muſt offer ſomething *more* concluſive than *this* obſervation, before his *miſtaken theologiſts* can be *perſuaded* to believe inoculation *free* from cenſure on *this* account; or that it is *not* by diſeaſes, among *other* methods, the Almighty condeſcends to *teach us* how *to apply our hearts unto wiſdom*.

well as all *others*, this univerſe comprehends,) was effected by *chance* in an *unintelligible* jumble of *undirected* atoms; or that it was form'd by *intelligence* and a mind, with the *ſole* view of *ſporting* itſelf with the *miſeries* and deſtruction of its *creatures*; or, laſtly, that it was *introduced* into the *preſent* ſcene of things, to become a *judicial inſtrument* in the hands of the Almighty Creator, for the *better* carrying on the purpoſes of his *moral* government, and that is, *for the continual ſupport and final eſtabliſhment of virtue among men.* If we ſhou'd chuſe the *firſt* of theſe poſitions, we *ſink* into all the *ingurgitating* abſurdities of *Epicureiſm*; ſo much the more *irrational* in the *preſent* caſe, as contradicted by the *determined*, and therefore *deſigned* differential *properties* of this diſeaſe from thoſe *below* and thoſe *above* it. If the *next*, we either *deſtroy* the moſt *eſſential attributes* of the Deity, and by making Him a very *dæmon*, take *away* His being; or we ſhall be *forc'd* to recur to the *old Pythagorean*[y], and afterwards *Manichean* conceit of *two principles*, the one *good*, and the other *evil*; which deſtroys *both*, and leaves us *without God* in the world. If the *laſt*, we adopt, what the *preſent conſtitution* of things, glorious in *goodneſs*, as much as wiſdom; what the plain dictates of *right reaſon*, ſupporting the infinite *perfection* and *rectitude* of the Deity; what the voice of Heaven, ſounding *authoritatively* in both pages of *Divine revelation*, the *mercy* of God's diſpenſations in the *intended converſion and life* of the ſinner; in a word, what *every* principle, that *can* and *ought* to influence our *nature* and *reaſon*, tends to *teach* and ſupport in *different* ways, as an undoubted *eternal* truth.

[y] Diog. Laert. VIII. 52.

§. 13. Shou'd it be urged againſt *this* notion *of the diſeaſe being a Providential inſtrument of virtue*; that then it might be expected, it ſhou'd lie *heavy* only on ſubjects *deſerving* correction; and

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ſhou'd never ſeemingly be *thrown* away upon others, with whom it might in *proceſs* of time prove very *efficacious*; I muſt beg leave to give the following anſwer: To the *firſt*, that tho' *children* ſhou'd be conſider'd, as *abſolutely* innocent (no mean conceſſion;) yet their *connexions* with others, it is eaſily underſtood, may render ſuch *fatal* diſpenſations *often* neceſſary, among the *reſt*, to produce *thought*, and a *better* practice in the *ſurvivors*; at the ſame time, that acts of ſuch ſeemingly *undeſerved* ſeverity may, as they bring on a *removal* from the *evil* to come (the *moral*, as well as the *natural*) prove in *reality*, like many *other* of the Divine diſpenſations, tho' at the time *grievous*, *and not joyous* inſtances of tuition in more than one reſpect, as the Divine Author of them, *full of grace and truth*. To the *laſt* I wou'd reply, that as the Almighty has *Himſelf* projected all the *various* movements of the grand machine, of which we make a *part*; and projected them with the *ſole* view of producing as well the *particular*, as the *general wiſe and good purpoſes* of his eternal will; He cannot but have *foreſeen*, how far his appointments might, at *particular* times, affect *certain* individuals, whoſe *inſtrumentalicy*, tho' unknown to *themſelves*, He might intend to make *uſe* of in *ſome* parts of this his *univerſal* ſcheme; and conſequently He cannot, from *ſuch* his knowledge, but have reſolved to *prevent* ſuch perſons *ſuffering* by his regulation, if *twharting* of his *main* deſign, and moſt *effectually to ſecure* them againſt *ſuch* conſequences, in *different* ways, according to *different* exigencies; and therefore in the *preſent* caſe, by *ſending* the diſeaſe at a *juncture* which to the Divine wiſdom appears from a full *inſight* into *all* particulars to be the moſt *proper* upon the *whole*. And then, as by his *foreknowledge* God cannot but be *fully* acquainted with the *whole* train of *human* conduct, He muſt needs be *able* to diſcover

cover *preciſely* the virtue or viciouſneſs of *every* individual; and conſequently, not only what *degree* of moral *tuition* may be reſpectively *needful*; but how *far* a *milder* diſpenſation or a *ſecurity* againſt the *ſevereſt*, may *beſt* anſwer the *advancement* of virtue, and *diſcouragement* of vice in the perſon *ſo* favour'd; or in *thoſe*, He muſt have *dealings* with. But to return.

§. 14. If the boaſted *advantage* of being *able* in the *projected* plan of inoculation to *prepare* perſons for the reception of the diſeaſe, has been proved in the *cleareſt* manner, not only to tend to *wreſt* out of the hands of the Almighty *one* of the *awful* ſanctions of his laws; and from man one of the many *reſtraints* on vice; but to be *beſides* an expedient *in itſelf* abſolutely *uſeleſs* in caſe of a *virtuous* and *regular* life; can there be a *ſtronger* motive offer'd for neglecting *one's ſelf*, and diſcouraging in *others*, a practice ſo *idle* in one reſpect, and ſo *hurtful* in the other? No certainly. Give me the man of *virtue*, ſhew me the man of *reaſon*; and I ſhall be at *no* loſs to *inſtance*, nor *need* arguments to *bring* about a *willing* and *preſent* compliance. It is only in thoſe, whoſe *youthful* paſſions cauſe *youthful* inattention to the *momentous* duties of life; or whoſe *vicious* habits, ſettled by *continued* indulgence, have *depraved* the intellectuals, and raiſed *averſions* to goodneſs; that the motive *here* urged can be *ineffectual*. Nor in *theſe* neither, till they have *loſt* all ſenſe of *happineſs*; or know not, in what their *real happineſs* conſiſts. The motive we preſs, is not a motive that *peculiarly* belongs to, and ſo might be thought to go *no further* than the *caſe* before us. It extends itſelf through our *whole* life; it relates to *every* part of it. If we chuſe not a *regular and virtuous conduct*, we do not *merely* deprive ourſelves of a *main* ſecurity againſt the *diſeaſe* we are treating of, but againſt *every* other *incidental* diſorder, to

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which we are *obnoxious*; and beſides, the *encreaſe* of evils *connected* with vice and irregularity, we moſt certainly *add* to the *dangers* of *all* of them. And can there be any *happineſs* in ſuch a ſtate? Can the mind know the tranſports of *ſelf-approbation*; or can it enjoy an *equal* tranquillity; whilſt it is engaged in *immoderate* or *vicious* purſuits, and continually *diſturbed* with the *alternate* pangs of *high* fervour, and *ſubſequent* laſſitude? And can the body communicate *pleaſing* ſenſations, whilſt it is perpetually *interrupted* in its functions, and made to *contract* habits and tendencies *impairing* and *corrupting* the very *vitals* of our beings? No one, that can *think*; no one, that can ſee *contradictions*; is capable of imagining *this* poſſible. And therefore when we are laying ſuch *ſtreſs* upon the obſervance of *regularity* and *virtue* in the *preſent* caſe, let it not be thought, we are pleading for *ſingularities* and affectations; or grounding our oppoſition on a *ſandy* bottom. We are recommending what is not barely *prudent* and *rational* on a *ſingle*, but on *all* accounts; as it will *anſwer* our purpoſe not only in *this*, but in *every* incident of life: And whoever has at *any* time given himſelf the *trouble* to enquire, with a *ſerious* intent, into the conſtitution of his *own* make, the fabrick both of his *mind* and *body*; and has added *thereto* his obſervations on the *viſible* tendencies of things *about* him; will not deny, that, as theſe *ſeveral* particulars proclaim from *pole to pole*, in *harmony* divine, the *infinite* wiſdom, and *eternal* rectitude of the Great Author of them; ſo do they *hold out* to mankind one univerſal conſiſtent *law of righteouſneſs*, expreſſed in *characters ſo clear and affecting*, that all that will, *may read as they run*. It is then *nature*; *univerſal* nature; on which we *build* our opinion. It is *that*, and the undoubted *happineſs* of the human race, that plead for the *admiſſion* of it. And tho' one might think,

conſidera-

conſiderations of *this* ſort, had *intrinſick* evidence and *weight* too much, to be in any manner affected by *circumſtantials* in the delivery of them; yet, leſt *this* ſhou'd prove the caſe, and the doctrine *recommended* ſhou'd *ſink* in its *value*, as coming from *one* of my profeſſion; it is *prudent*, and may be of *ſervice* to note, that from *Hippocrates* down to *our* days, the *greateſt* and *beſt* of that order, tho' to the certain injury of their *private* intereſts, have, with one conſent and much *earneſtneſs* inculcated the *ſame* moral on *all* occaſions; as the *learned* reader may convince himſelf by turning to the works of the laborious *Hoffman*. I ſhall only ſay, with the learned and judicious Dr. Swan[z], that *though to give leſſons of ſelf-denial and temperance to the ſons of riot and debauchery, ſeems to be like preaching to the wind; yet ſome, perhaps, may be induced, by what is offer'd here, to reflect in time; and ſo reflecting, to reſolve to ſacrifice their falſe and deſtructive pleaſures to their health. And if* a few, or even *but one of my fellow-creatures ſhou'd* by my means *be perſuaded to quit the high road to infirmities, diſeaſes, pain, and death, and enter upon a courſe of ſobriety, temperance, and virtue, the grand preſervative and reſtorative of health, that moſt valuable bleſſing of life; I ſhall think my pains not ill beſtow'd*; and ſhall be ſure to have *him* or *them* not barely *ſenſible* of the abſolute *uſeleſsneſs* of inoculation in *their* caſe, but of the inconceivable *folly* of riſquing all their *preſent* comforts and enjoyments, together with the *favour* of their *beſt* Benefactor and *tremendous* Judge, only to have a *chance* of acquiring what their *ſteady* virtue is moſt certainly *capable*, under the Divine Bleſſing, to beſtow upon them, without ſuch *accumulated* contradiction to *reaſon* and *duty*.

[z] Not. on Sydenh. p. 209.

§. 15. That, notwithſtanding all this *weight* of evidence to the contrary, the inſeparable *connexion* ſubſiſting between mens *ſafety* and a *regular* conduct

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duct may with many, tho' *prepoſterouſly*, prove an argument in *favour*, rather than *againſt* inoculation, I make no manner of *doubt* of, conſidering the *licentiouſneſs* of our days. But that *this* can be the caſe with men of *probity* and *virtue*, is contradictious to *reaſon* to ſuppoſe. With *ſuch* therefore, (who are *directly* the perſons I write for) *this* intimation will be *certain* to have the *effect* expected from it; though perhaps not *fully* yet, unleſs a THIRD advantage, which we fail not to *hear* ſpoke of in very *pathetick* terms by all that think *well* of the practice; and is *particularly* urged by the Letter-writer[a], as a *ſingular benefit*; be proved to contain *nothing* capable of *with-holding* aſſent, or *invalidating* the inference.

[a] p. 14.

§. 16. The advantage pleaded, is, as I ſtate it in my Sermon[b], *that inoculation furniſhes a cure for thoſe fears, perſons are apt to lie under, till they have gone through the trial*; and which, according to my opponent[c], *render the lives of many unquiet and unhappy*. Well explain'd. For 'tis juſt becauſe of *this* circumſtance, and that *other* of men being urged *hereby* to unjuſtifiable expedients of *relief*, that I *blame* theſe fears. I have *no* diſpute with *them*, nor their *grounds*, ſo long as their *efficacy* is *bounded*. I condemn not the parent's *concern* for his childrens *welfare*, nor the childrens or wife's *return* of concern for the *preſervation* of their common and beſt patron. I enter into all the *tenderneſs* of their caſe, and am ſo far from *diſſenting*, that where *like* indications of *affection* were *not* obſervable, I ſhou'd think it my *duty* to excite them, by *every* argument I was *maſter* of, as well to render the heart truly *human*, as to furniſh out a *powerful* motive for *circumſpection* and care. But when the parent or his family, (to keep to my opponent's *inſtance*, which is certainly as *affecting* as any,) when they are induſtrious to *ſwell* every circumſtance of danger *beyond*

[b] p. 23.

[c] p. 15.

yond meaſure; when they *keep* up their apprehenſions, and *encreaſe* them, by *continued* and *growing* repreſentations; and when they ſuffer the *paſſion* to influence their *practice*, and render it *contradictious* to the rules of *reaſon* and *religion*; it is then I join with *moraliſts*, both *ſacred* and *profane*, both *ancient* and *modern*, in paſſing *cenſure* upon their doings, as *immoderate*, *unreaſonable*, *mere humour*. There are *means* provided to prevent *theſe* effects.

Ψυχῆς νοσῶσης ἐισῖν ἰατροὶ λόγοι.

Sunt verba & voces—Sunt certa piacula.

Perſons under *theſe* circumſtances ſhou'd conſider, that the *diſeaſe* they *dread*, may perhaps *never* draw near their dwellings; or that, if it ſhou'd, it may *not* prove mortal. That it is got *through* by *many*, under the very *worſt* circumſtances. That the *dangers* of it are leſſen'd by *ſobriety*, and a life of *virtue*. That inoculation can do *nothing*, but add to the *natural* evils of the diſeaſe. That it is the moſt unaccountable *partiality* to *fear* dangers on *one* ſide, and to overlook the *ſame* dangers, and *greater* on the *other*. That it is the higheſt *abſurdity* to *riſque* life, and yet to *fear* the *loſs* of it. That if the *uneaſineſs* be on account of *relatives*, it can *never* be juſt to endeavour to *remove*, by running the *chance* of *encreaſing* it; or, if on account of *ſelf*, it muſt be *equally* unreaſonable to purchaſe the *deſired* advantage at the *hazard* of *life*, and the *undoubted* entail of *guilt*, be the iſſue what it will. In fine, that it is *prudence* and true *religion*, after due *care* on *our* ſide, to rely on the Great Governor of the world for a *wiſe* and *juſt* diſpoſal of *all* events. Τὰ δέ κεν Διὶ πάντα μελήσει. By *theſe* and ſuch *like* reflexions (among which, *thoſe* that reſpect the *well-being of the ſoul*, ſhou'd not be forgot) may all, that will *hearken* to them, greatly *leſſen* their apprehenſions, and in time *overcome* them. When they do ſo, they *act*, as what they are; *rational* crea-

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creatutes ; creatures, whoſe *reaſon* was intended to *govern* their paſſions : When *not*, they muſt be accounted *paſſionate*, not rational ; mere *machines* ; not acting, but *acted* upon ; and their conduct of courſe *irrational* in this reſpect, and *carnal*, *worldly*, *irreligious* upon the whole.

§. 17. Thus I *reaſon*, and thus I plainly, though more *conciſely* taught in my Sermon ; not to *condemn* perſons for their *natural* fear ; that is, for having *ſight* and *ſenſe* to *ſee* and *feel* dangers ; but for their *immoderate* apprehenſions only ; things *not* of nature's, but of their *own* raiſing. And to *enforce* my obſervations, I thought it *adviſeable* to produce under this article an *inſtance*, whereby to prove not only the groſs *abſurdities*, into which our *fears* will go near to *betray* us, if we are not careful to *keep* them under our *management* ; but withal to evince, that in caſe the *fears* entertain'd on the ſcore of the Small-pox, are allow'd to afford a *juſt* ground for ſeeking to *remove* them by *inoculation*, then *like* fears, and like *cauſes* of fears obtaining, with reſpect to the *dangers*, the *bony* part of our frame is expoſed to, it muſt by *parity* of reaſon be granted to be *right*, that we ſhou'd ſubmit to have our *bodies maſhed and mangled*, in order to obtain *relief* under our *apprehenſions*, and ſo to render our lives both *quiet* and *happy* *.

§. 18.

* I have reaſon to imagine the *compariſon* here offer'd to be of *ſome* importance ; ſince, *beſides* the high-wrought compliments of my good friend the Letter-writer, it has procured me ſome *further* civilities from Dr. Kirkpatrick, who, without undertaking to ſhew *the futility and impertinence* of the thought, as he had promis'd, very *politely* tells me (pref. p. 18.) that it is a *parallel*, *which wou'd not have occurr'd to every body.—That it is a pretty, ingenious conceit ; ſufficient to gauge the depth of the fountain it ſprung from.* Such, gentle reader, is the method of *refuting* ; ſuch the *logick* of my antagoniſts. Good Gentlemen, *they are reviled, but revile not* ; (pref. p. 15.) They are all *meekneſs* ;

§. 18. This *comparative* argument, it ſeems, (becauſe of its intrinſic *weakneſs*, no doubt) wrought ſo *violent* an emotion in the very *pacifick* ſyſtem of the Letter-writer's fabrick, that after an *eructation* of black corroſive bile[d] more *copious* than *before*, we may obſerve him to have been

PART II. Sect. II. §. 18.

[d] See Let. p. 32.

meekneſs; (pref. p. 16.) all long-ſufferance. Not *dove* nor *lamb* more *harmleſs* than they. *Mactata veniet lenior hoſtia.* The truth is; *this* ſimilitude, and ſome *others*, I have *occaſionally* mentioned, repreſent *inoculation* in its *true* colours; and *this* it is that nettles. The *practice* is, in theſe gentlemens eyes, ſo *precious* a jewel, that they cannot bear *any* attempt to diſcover its *flaws*. What I muſt therefore beg of my reader, is, that he wou'd *carefully* attend to, and *critically* examine the *ſeveral* compariſons he ſhall meet with in his way; ſure, that they are *juſt* and proper; and moſt ſo, where *expoſed* with virulence. In the *preſent* caſe, I defy the cunningeſt of my opponents to ſhew the want of *paralleliſm* in any of the *circumſtances* recited. For, as to the *ſecurity* againſt ſuffering by a *fracture*, after the induced *callofity* of our *bones*, (which is the *only* particular, in which the *ſimilitude* might *not* ſeem to *tally* with *inoculation*, preventive as it is thought of *re-infection*.) This *ſeeming* difference the reader will eaſily allow to be of too *little* weight to have *any* effect *on* minds, ſuppoſed to be under the *reſtleſs* and *impelling* influence of *intenſe* fears; beſides which, it is apparent too, that even our inoculators, notwithſtanding their *fond* claims, cannot, if they act *fairly*, riſe *higher*, than to *juſt* ſuch a *probability* in their promiſes of *no re-infection*; ſeeing they are not only *not* ſure, that the infection will *take* at all, but *uncertain* in the *higheſt* degree what *ſort* of pock it will produce; whether *that*, which is *proof* againſt a *repetition*, or *not*.—But *enough*, I think, has been ſaid, to *enable* my reader to judge of *this* matter.—I ſhall only add my *humble* requeſt to the Doctor, that before he *really* ſteps forth *to gauge the depth of my underſtanding*, and of the *little* furniture (the *curta ſuppellex*) laid up *there* for uſe, he would take the *pains* to provide himſelf, at Euclid's or Locke's warehouſe, with a *meaſure*, more agreeable to the *ſtandard*, than what he has *hitherto* made uſe of; and when thus *properly* ſupplied, he ſhall do me the *honour* to *operate* upon me, and to communicate (ἃ κωλῶς ἐτελώνησε) *whatever he ſhall have fairly collected*, I beg, he wou'd be ſo good, *particularly* to point out *the contradictions and coarſe dialect of the Sermon*, (pref. p. 18.) that I may have an opportunity of *amending* them; not doubting, but the Doctor is too *honeſt* a man, to throw out *ſuch* reflexions without evidence.

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been *actually* thrown into a fit of *convulsive* laughter.

Tantæne animis cœleſtibus iræ !

But *theſe* effects are *conſtant* in perſons, that write not *for*, but *againſt* the truth. We muſt therefore take *theſe* incidents, as *nothing* ſtrange, and deſerving from us no *other* remark here, than that, if my reader ſhou'd find the gentleman to talk a little *beſide* himſelf, I hope, he will not be *ſurpris'd* at it, nor *averſe* to make all the *allowances* which my opponent's *pitiable* caſe may be thought to deſerve.

§. 19. In truth, unleſs I conſider the *unfortunate* gentleman as at the time ſomewhat *diſorder'd* by his paſſion — *Ira furor brevis eſt* — I cannot conceive, how one of *his* profeſſion cou'd be betray'd into ſo groſs a *blunder*, to ſpeak of the *ſtamina of a diſeaſe*. He cou'd not but know, that the word *ſtamina* is *never* uſed either by *ancient* or *modern* writers, but to denote the *firſt orignal filaments*, out of which by *appoſition*, a continued and more *ſolid* ſubſtance ariſes ; or *among* which a like *ſolid* ſubſtance is *introduced*, to make by ſuch *interweaving* an united whole, or *ſyſtem*, more conſiderable than before. This is the *proper* and *conſtant* uſe of the word, as well in its *ſtrict* as *metaphoric* ſenſe. And therefore to talk of the *ſtamina of a diſeaſe*, of the *gout*, for inſtance, or of the *Small-pox*, to which my opponent applies it, deſiring me to prove the *ſame* to exiſt in a *broken* bone : This cou'd proceed from *nothing*, but the gentleman's *indiſtinctneſs* or *want* of thought, through height of paſſion. When we have occaſion to treat of *diſeaſes* ariſing from the *inbred* or appointed tendency of *certain* known *ſyſtems* of matter, we call *that* matter the *ſeed* of the diſeaſe ; but when the *diſeaſe* is nothing more, than a certain *induc'd* modification of matter, and has not a *proper*, *poſitive*, *conſtitutional*, *material* cauſe, to which we may aſcribe it, we then look for ſome *diſpoſition* or tendency, to which we may. The *ſeeds* of

of the Gout, the *ſeeds* of the Small-pox, are expreſſions as *common*, as they are *well* underſtood; but whoever ſhou'd ſay the *ſeeds* or *ſtamina* of a *broken bone*, wou'd ſhew, that the *ſeeds* of his knowledge were extremely ſcanty, and the *ſtamina* of his brain ominouſly weak.

§. 20. Not leſs *unintelligible* muſt it ſeem; but upon the *ſuppoſition* here made; that the gentleman ſhou'd *ſeriouſly* undertake to prove[c], it cou'd be *in any caſe*, or under any *given* circumſtances, *reaſonable* to have our bodies *maim'd* and mangled by *art* to remove the *fears* of being injured by *nature*. One wou'd have imagin'd, that had he been at *liberty* to conſider the matter with the *leaſt* degree of attention, he cou'd not but have obſerved, that as the *operation* cou'd not anſwer the *purpoſe* of the *fearful*, if it was confined to *ſome*, and not extended to *every* bone in the body, it muſt therefore *neceſſarily* induce a total *diſſolution* of our frame; an imminent *hazard*, if not an *impoſſibility*, of its ever *re-uniting* in due conſiſtency; an irremediable *imbecillity* and *defect* through the whole of it; a ſenſible *perturbation* in all the animal functions; a long continuance and oppreſſive *load* of various *diſeaſes*; not to ſay any thing of the exquiſite *pains* and *tortures* it cou'd not but occaſion at the *time*, and for ever *after*. And how, (ſuppoſing it *poſſible* for any one to *bear up* under this *weight* of painful *butchery*, without *loſs of life*) that *life* cou'd be in *any* point of view expected to admit of *our going manfully and chearfully through the offices and pleaſures of it*, as my opponent ſeems to think it might; is, what I dare ſay, is ſo glaringly *contradictious*; and on that account ſo much *beyond* the comprehenſion of any one to underſtand, that it cannot fail to be rank'd among one of the *groſſeſt* abſurdities.

[c] P. 23.

§. 21. However, as the gentleman *choſe*, for the ſake of his *beloved* inoculation, to adopt this *mon-*

PART II. Sect. II. §. 22, 23.

ſtrous conceit, rather than acknowledge, *that irrational fears afford no good plea for any practice*; we have nothing *further* to do here, than to fix the *abſurdity* of this moſt *unſocial quackery* the tighter upon him, by proving, according to his *own* plan and preſcription, that the *requiſites* upon which he founds this *noble* ſcheme of *univerſal* madneſs, either *actually* exiſt in nature, or may with the higheſt *probability* be thought to do ſo.

§. 22. I will not be ſo *devoid* of thought, to advance, that *the ſtamina of a broken limb are inbred in our conſtitutions*, but without *fear* of refutation, I will maintain, that our *bones* have in their *make* and texture a *native*, *conſtitutional*, *coæval diſpoſition and aptneſs to be broken*; which, if it is not *already* clear enough from *fact*, from the many *affecting* inſtances of *ſhatter'd* limbs, we daily meet with; appears however beyond *all* contradiction from the many *pores* and *cavities* our *bones* contain, and *muſt* contain, in conformity to the *globular* figrue of the *firſt* principles of all ſolids.

§. 23. Here then is *one* of the gentleman's *poſtulata* demonſtrated *actually* to exiſt in *nature*; and why the *other* ſhou'd not be thought attended with *equal* evidence; that is, with the *higheſt degree of probability the caſe will admit of*; I cannot, with *all* my attention diſcover. For, if we take not a contracted, *narrow* view of mankind, but an *enlarged* one; if we conſider, that there are but a *very inſignificant part* of the human race, who by their *affluence*, or *liberal* profeſſions, or *otherwiſe*, are exempted from purſuing *laborious*, and on that account *perilous* employments; that there are a far *greater* number of men, that are *actually* engaged as well by *ſea*, as by *land*, in buſineſſes, in which the misfortune of a *broken* limb is *hardly* avoidable, and notoriouſly *common*; and that there is no one *ſingle* perſon in *active* life, of whom it *can* be ſaid, that he

he is *not* every moment, from *childhood to old-age*, in danger of *ſuffering* in *this* way, either through his *own* inadvertency or preſumption, or through the careleſſneſs or violence of *others*, or through the *natural* or *ſuperinduced* tendencies of things that are *within* or *without* him; I muſt ſubmit it to my reader's judgment to *determine*, whether *theſe* conſiderations, added to every one's *private* experience, do not warrant us to infer, that it is *next* to a miracle, if *any* perſon *entirely* eſcapes the *diſaſter* we are ſpeaking of; and conſequently, *that there can be*, upon the whole, *but few*, very few *of the human race, that go out of life, without falling into it.* Nay, we may venture to affirm, that the *number* of inſtances in *this* kind may *well* be thought to bear *no* manner of *proportion* to *that* of perſons, who *never* have the *Small-pox:* Not only, as this *latter* malady is well known to be *leſs common* in *ſome* countries, than *others*; but as it is notorious *beſides*, that the *cauſe* which brings it on is but *one*; not *preſent* in many places *ſometimes* for years; not perhaps *capable* of affecting *ſome*, for want of an *innate* fuel; and not *unavoidable* by timely *precaution*; whereas the *cauſes* occaſioning a *broken* bone are *numberleſs*; following us *cloſe* in every *place*, and at all *times*; injuring without *exception* or diſtinction; acting *ſecretly*, and without our *knowledge* in many caſes; and in many *more* in *ſuch* manner, that it is not in our *power* to guard *againſt* them.

§. 24. If, after this, my reader will be pleas'd, with regard to my opponent's *third* requiſite, to recollect, that the *callus*, which nature *kindly* ſupplies to unite the *disjointed* parts of a *bone*, is ſo *cloſe*, ſo *ſolid*, ſo *hard*, and *impenetrable* in itſelf, as *ſcarce* ever to be obſerved to give way on any *freſh* impreſſion, unleſs it has *not* been well-form'd *at firſt*, or is but of *ſhort* ſtanding; he will *hardly* want to be told, that in caſe *all* the bones in our body were *once*, by the

PART II. Sect. II.

the operation my opponent recommends, *changed* from their *porous brittle* nature, into one *continued callous* ſubſtance, *there wou'd ariſe the higheſt improbability of our ever ſuffering by a fracture in the ordinary courſe of things*; or at leaſt, that the *hazard* of it wou'd be a *million* to one *leſs* than it is *now*, or can be in any *other* given caſe; which, in the *eſtimation* of proper judges; and much more in the *opinion* of perſons *inſtigated* by the *immoderateneſs* of their *fears* to lay hold of *any* method, that ſeems *likely* to allay them; cou'd not but make the *danger* vaniſh into *nothing*. I muſt add, that there is *great* reaſon to *queſtion*, whether the *ſecurity* againſt a *repetition* ſo much relied on in the *inoculated* Small-pox[f], can be carried to ſo *high* a degree of *probability*, as in the *caſe* before us. For, as it is *certain*, from *repeated* experience and obſervation, that the *nature* of the diſeaſe does not depend at *all* upon the *nature* of the variolous particles *inſerted* or *inſpired*, but *chiefly* upon the *quantity and quality of the inflammable matter contained within us*; it muſt be granted, that if there be *not* enough of this *lurking* evil thrown off by *fermentation*, (as may be *ſuſpected* is the caſe *where* inoculation is attended with *mildeſt* ſymptoms) then is there reaſon to *fear*, leſt *ſome* time or *other* what is left *behind*, may *again* be ſet on work, and produce the *diſeaſe*, we thought ourſelves ſure of *never* more ſuffering by. It is *moreover* obſervable, that *every* kind of *appearance* in inoculation, is not the *true* and genuine Small-pox; and that therefore the *operation* affords no *abſolute* ſecurity *againſt* the dreaded diſorder, notwithſtanding ſome *kind* of eruptions, *fondly* believed at the time, or *confidently* aſſerted to be of *that* ſort; which is *greatly* illuſtrated by a caſe Dr. Mead mentions[g] of a boy, upon whom, about *three* years after inoculation, the diſeaſe *broke out*; the Doctor aſſuring us in *expreſs* terms, *that there were ſome of the*

[f] See the Let. p. 21.

[g] p. 92.

the family, who affirm'd, that no Small-pox (no true one, I ſuppoſe) *appear'd upon inoculation; that the parents deceived themſelves; and that the by-ſtanders did not care to take away from them this pleaſing miſtake.* It is ſtill *further* remarkable, that the very learned *Boerhaave* poſitively affirms[h], *that ſcarce one of a thouſand, who have had the Small-pox, ever catch it a ſecond time, unleſs it be of a different kind. If a perſon has had the diſtinct ſort* (which is by ſome affirm'd to be *peculiar* to inoculation) *he may yet have the confluent one; but if he has had this laſt, he will never be ſeized with this diſeaſe again.* In fine, if we conſult *experience* (upon which the learned *Boerhaave* founded *his* opinion, no doubt) we ſhall meet with *inſtances* that can do *no leſs* than raiſe very *juſt* ſuſpicions, that were we *permitted* to know the *whole* truth, we ſhou'd not want *proofs* to evince the *actual* re-infection of *inoculated* perſons. The caſe of the man *inoculated* in St. Thomas's Hoſpital, and by *that* means *re-infected*, as noted above[i], moſt *directly* tends to ſhew the *danger* we are expoſed to from the *remains* of *innate* fuel*: The death of the queen of Denmark by an *infectious* eruption, and the *Small-pox* in particular, as has been *publickly* affirmed, and *never* ſolidly diſproved, that I *know* of; this, were it *true*, wou'd carry the *matter* a great deal *further:* And the following *inſtance* related by Dr. Wagſtaffe, in his *letter to Dr. Freind*[k], muſt go near in *one* way or *other* to ſtifle peoples *fond*

[h] See Dr. Swan on Sydenh. p. 101.

[i] P. I. Sect. I. §. 23.

[k] p. 41. See below, P. II. Sect. III. §. 11.

* I cannot help expreſſing my *ſurpriſe* here, that Dr. Kirkpatrick (Anal. p. 119.) ſhou'd mention the caſe of *Richard Evans*, inoculated in Newgate, *unſucceſsfully*, the year *after* having had the diſtemper *naturally*, and ſhou'd not ſay *one* word of the man in *St. Thomas*'s Hoſpital, on whom inoculation had its *effect*, notwithſtanding his *former* infection in the *natural* way. Were I *malevolently* inclined and diſpoſed to *retaliate* injuries, might I not, on account of this *material* omiſſion, and *another* mentioned *below*, (P. II. Sect. III. §. 21.) be very *ſevere* on the Doctor? But I *deteſt* ſuch practices, and chuſe to aſcribe *this* incident to *abſence* of mind, rather than *deſign*.

PART II. Sect. II.

fond opinions in the caſe. *A girl of twelve years old*, (ſays the Doctor) *the daughter of Mr. Degrave, a ſurgeon in London, was inoculated, with ſome others, and had ſeveral eruptions like a raſh attended with frequent flushings, which the inoculator call'd the Small-pox; and aſſured the parents, ſhe was ſecured from ever having it again.—However, ſhe lingred on for the ſpace of three months in an ill ſtate of health; ſometimes breaking out into boils and pimples; and about the 10th of May laſt* (An. 1722.) *catching cold, ſhe was ſeized with a pain in her head and back, and fell into the ſymptoms preceding the natural Small-pox. On the third day they appear'd, and her ſymptoms vaniſhing, and the puſtules being kindly and diſtinct, according to the regular advances of this diſeaſe, they came to a full maturation the ſeventh day after the eruption. We both* (Dr. Freind and himſelf) *ſaw her on that very day, and were entirely ſatisfied, by the nature and courſe of the diſtemper, and the appearance of the puſtules, that it was a true, diſtinct Small-pox. And to me, I confeſs, one example of this kind deſtroys the certainty of inoculation's preventing the Small-pox, as much as a thouſand*.*

§. 25.

* Tho' Dr. Kirkpatrick (Anal. p. 29, 119.) ſeems to *yield* to the opinion, that perſons *never* have the Small-pox a *ſecond* time; yet (p. 33.) he allows the *poſſibility* of it; and tells us, that the *chief* circumſtance, which inclines him to ſuppoſe *this*, is the *ſecond* eruption, he has *more* than once ſeen in the Small-pox, about the *term* of the ſecondary fever. He mentions, that Dr. *Mead* gives a variolous caſe, with a *third* puſtulary eruption, the diſeaſe not being *compleatly* terminated before the 30*th* day. I muſt note, that when Dr. Kirkpatrick undertakes in the *ſequel* of his performance (p. 101.) to prove, that inoculation produces the *genuine Small-pox*, he ſays no where, that it *always* does ſo; which ſufficiently confirms what we ſay *here* concerning the different *kinds* of eruptions obſervable in the *artificial*, as well as the *natural* infection, and the conſequent *hazard* under ſuch circumſtances of being re-infected. If the reader will, after *this*, take the pains of inſpecting the *two Tables* (P. II. Sect. II. §. 34.

§. 25. Whatever my reader may determine with respect to the *comparative* part of this argumentation; *the positive*, I am certain, is made out as *evidently* as the case will admit of. It is *clear*, that by the *transmutation* of all our *bones* from their *brittle* state into hard *callous* substances, we shou'd acquire *ample* security *against* suffering by a *fracture* in the *ordinary* course of things. It is *likewise* plain, that there can be but *few*, very few of the human race, consider'd at *large*, who *can* be supposed *to go out of life without falling into that disaster*. And it is *above* all others *unquestionable*, that our *bones* carry in their *make* and constitution an *inbred* aptness and tendency to be *broken*. Since therefore the Letter-writer will have it *so*[l], we may infer, not only *that it is the duty of every tender parent to permit the bones of his child to be divided by the most easy means human art or compassion can invent*; but with *equal* reason, that it is *incumbent* on every person, who regards his *safety*, and *wou'd be enabled without dread to go manfully and chearfully thro' the duties and pleasures of life*, at once to resolve to undergo the *same* salutary operation. The consequence of which wou'd be, was the practice *universally* complied with, that the *whole* world wou'd soon become in *reality*, what Milton represents it *poetically* to be [m], a place

PART II. Sect. II. §. 25.

[l] P. 33.

[m] XI. 477. *seqq.*

- - - - - - sad, noisome, dark;
A Lazar-house —, wherein were laid
Numbers of all diseas'd; — — — —
Dire was the tossing, deep the groans; despair

34. not.) he will find *there* an article of persons, that had an *imperfect Small-pox*; which cannot but *greatly* strengthen the observations made *here*. I only add to the *instances* mention'd under this head, as giving *room* to suspect the *possibility* of a re-infection; that I was lately *assured* by a person of credit, that the late Lord *Percival* had a son *inoculated*, who died afterwards of the *natural* Small-pox.

PART II. Sect. II. §. 26, 27, 28.

Tended the ſick, buſieſt from couch to couch:
And over them triumphant death his dart
Shook, but delay'd to ſtrike, though oft invok'd
With vows, as their chief good, and final hope.
Sight ſo deform, what heart of rock cou'd long
Dry-ey'd behold?

§. 26. Whether by *theſe* obſervations my reader will be led to think with me, that we have *really* met with the *bold ſchemer*, whom, tho' upon *ſuppoſition* only, I ſpoke of in my Sermon[a], is a *matter*, I ſhou'd deem it folly to *enquire* into, after the *glaring* proofs the Letter-writer has furniſh'd us of his *diſpoſitions* in the inſtance laſt conſider'd. It will be of *greater* ſervice to obſerve, that if my opponent's *ſcheme* of having all our *bones* broke to leſſen our *apprehenſions*, appears in ev'ry light more *abſurd* than any *yet* produced on a *ſtage*; then muſt *inoculation*, to which it has been proved *exactly parallel*, as well in its *circumſtances*, *as motives* and *end*, be accounted *equally* claſhing with *good ſenſe*.

[a] p. 24.

§. 27. But to leave our *projector* and his *favourite* device to *riſe* into fame, or *fall* into contempt, as *circumſtances* ſhall happen to incline *either* way, let us proceed to examine, whether the FOURTH advantage, thought to *recommend* the practice of inoculation; *that*, namely, *of its being ſure to procure the mildeſt ſymptoms of the diſeaſe, is well grounded*, or nothing *better* than *mere pretence*.

§. 28. If the reader looks into my Sermon, he will find me[b] arguing *againſt* this conceit, both from the *nature* of the thing *itſelf*, and from *fact*. I thought, that the *avowed and manifold uncertainty* attending *every* ſymptom of the diſeaſe, as well in the *artificial* as the *natural* way, was a *direct* reaſon for being *proportionably* uncertain and diffident in our *expectations* concerning the *iſſue* of it: And

[b] p. 25. See below, Sect. III. §. 9.

when I conſider'd, that men of the *higheſt* credit in he profeſſion had declared, that *no fever is attended with more uncertain ſigns, on which to ground a ſure prognoſtick, than this*[p]; that *all* the *ſymptoms* obſervable in the *natural* diſorder, appear'd *likewiſe* in the *artificial*, as well in *kind* as *degree*[q]; and that there were *not* inſtances wanting in *every* place of *inoculated* perſons, whoſe *faces* bore the *marks* of the *utmoſt* virulence of the diſeaſe, or whoſe *lives* had *either* been *confeſſedly* brought into imminent *hazard* by means of *this* operation, or *abſolutely* ſacrificed to it; I imagined it *impoſſible* for any one, tho' but of *common* ſenſe, after ſuch *united* evidence, ſtill to entertain a *favourable* opinion of inoculation in *this* reſpect, or to *ſuffer* himſelf to be *fool'd* out of his reaſon, by *ſanguine* promiſes, and *ill-grounded* aſſertions.

PART II. Sect. II. §. 29, 30.

[p] Doctor Mead, p. 41.

[q] See above, P. I. Sect. I. §. 25. and Sect. III. §. 10.

§. 29. However, it ſeems, *theſe* obſervations had not weight *enough* to induce the Letter-writer[r] to offer *any thing* in oppoſition to them, or even ſo much as to *conſider* them. On the contrary, with a *diſdain* in *itſelf* unwarrantable; *unworthy* of a diſputant, acquainted with the *forms* of debate, he trumps up a *dainty* catalogue of *advantages* and *benefits*, many of them well known to be *queſtionable*, many more abſolutely *diſproved*, and the reſt in *no* ſenſe *peculiar* to inoculation; and having *ſo* done, charges *every* one, that will *not* admit his *dictatorial* edicts, with *blind ignorance, avow'd ſuperſtition, unjuſtifiable prejudice, and unmanly obſtinacy*.

[r] p. 16.

§. 30. Such *kind* of arguing I know not how *better* to anſwer, than by preſenting my reader with a *counter* ſcheme of *realities*, and ſaying, that if *the quality of the infection* cannot be determined by *any* thing inoculation can do, it being evident from *experience*, and own'd by Dr. *Mead*[s], and *others*[t], directly *contrary* to the Letter-writer[u], that a *favourable* Small-pox by communication *often* produces

[s] p. 27, 94.

[t] Royal Tran. abr. vol. VIII. p. 611. and Dr. Kirkpatr. p. 134, *ſeq.*

[u] p. 9.

PART II. Sect. II. §. 31.

duces a *bad* ſort, and *contrarywiſe:* If it has been proved *beſides*[w], that the *manner of its receival* by inſertion can alter *none* of the *qualities* either of the *infectious* particles that are *inſerted*, or of the *inflammable* matter contain'd *within* us: *If the diſcharge from the inciſions* is by much *abler* perſons than my opponent, declared to be *inſignificant*, often *hurtful*, always *dangerous*[x]: If it is evident, that the *original conſtitution* cannot be amended in its *frame* or *tendency* by any of the *preventive* methods uſed in inoculation, but is manifeſtly *endanger'd* by the *injected* poiſon[y]: If it has been evinc'd, that the *accidental* indiſpoſitions, to which we are *ſubjected*, are more *ſurely* and *better* prevented or removed in caſe of a life of *virtue* and univerſal *reaſon*[z], than by any *occaſional* and temporary expedient, where *that* is wanting: If it has been ſhewn, that a *ſuitable air and well-adapted temperature of ſeaſon*, cannot by the moſt *experienc'd* philoſopher be *gueſs'd* at with any degree of *certainty*; nor their *ſudden and very affecting changes*, eſpecially in *this* climate, *foreſeen*, or always *guarded* againſt[a]: In fine, if every day's *experience* furniſhes us with *inſtances*, in the *natural* way, as well of *grown* perſons, as of *children*, (eſpecially, where remarkable for *regularity*,) in whom the *diſeaſe* is, as it may always be *hoped* to be, attended with *a very ſmall number of puſtules, and thoſe of the mildeſt ſort*; with not the *leaſt* affection either of the *brain or lungs*; and with *an abſolute freedom from, or very ſmall degree of the ſecondary fever:* Then does this mighty *ſhew* of boaſted *advantages* and *benefits* dwindle into *nothing*; and inoculation appears in *no* ſenſe poſſeſſed of any *peculiarity* in *theſe* reſpects *above* the natural Small-pox.

[w] P. I. Sect. I. §. 23.

[x] P. I. Sect. I. §. 23.

[y] P. II. Sect. I. §. 3. and Sect. II. §. 8.

[z] L. cit. and Sect. II. §. 7.

[a] P. II. Sect. I. §. 4.

§. 31. If I ſhou'd be ſuſpected, in the *latter* branch of this *recital*, to have aſſerted *more* than I am *able* to prove, I muſt, in *juſtification* of myſelf, appeal to the two *following* inſtances; which, out

of

of *numberleſs* others, (which every *place* affords, and this city in *particular* at this *very* writing,) I chuſe to *urge*, as having fallen more *directly* under my *own* obſervation. The *firſt* is that of my daughter, a *child* at the time not *full* ſix years old, who, *beſides* her not having above *forty* puſtules in *all*, nor more than *one* in her *face*, and *one* of a very *large* maſterly ſize on the *body*, was ſo *abſolutely* free from *every* alarming *ſymptom* of the diſeaſe, that ſhe was *not* confin'd to her bed above *half* a day during her *whole* illneſs, and this more out of *caution* than neceſſity. The *other* is that of a *late* worthy clergyman in *this* city, who, tho' he had *never* ſcrupled to attend the *ſick* under *this* diſorder, and never once *fled* from it all the *ſeveral* times it infeſted his *ſchool*; was, at *laſt*, at the age of *ſixty* and better, attacked with it, but ſo *ſlightly*, that he had but *one* very large puſtule on his *thumb*, which, (juſt as it happen'd ſome years *afterwards* to a young gentleman that *boarded* in the houſe) *neither* gave him any *extraordinary* uneaſineſs, nor hinder'd him in the *leaſt* from purſuing the *ſeveral* functions of his calling. What ought *not* to be overlook'd in *this* account, is, that with regard to the gentleman *laſt* mention'd, I can with the *fulleſt* aſſurance, and from my *own* knowledge, bear the *ampleſt* teſtimony to the *exemplary* virtue, and *ſtricteſt* regularity of his *whole* conduct; and with regard to my daughter, that for the firſt *five* years of her life ſhe *never* taſted any *meats*, nor drank any kind of *fermented* liquor; nor *then* nor *ſince* was *ever* allow'd to exceed her *ſtated early* hours of reſt and riſing. All which I mention, that perſons may ſee, how *much* they have it in their *power* to leſſen the *malignity* of the diſeaſe; ſince I make no doubt, but the *caution* and *regularity* conſpicuous in *both* inſtances, were, under the bleſſing of Heaven, the *happy* inſtruments,

PART II. Sect. II. §. 32, 33.

ments, that render'd the diſtemper in *both* caſes ſo extremely *harmleſs* *.

§. 32. Accordingly, when my opponent preſumes *up* and *down* his performance *more* than once to repreſent *inoculation* as the *mildeſt* method of infection; and among *other* bold aſſertions ſcruples not to declare *roundly* and in the moſt *expreſs* terms [b], *that inoculation is* CONSTANTLY *obſerved to bring on the deſired diſeaſe in ſo mild a manner, as to preſerve and lengthen life*; I make *no* manner of doubt, but he will be adjudged by all *impartial* reaſoners, in the *firſt* inſtance, to appropriate to the *inoculated* Small-pox, *without* and *againſt* reaſon and fact, a *property* which it only has in *common* with the *natural*; and to aſſert, in the *laſt*, what can with *no* manner of *truth* be ſaid of *either*.

[b] p. 31.

§. 33. There remains but one *advantage* more, the FIFTH in order, to be re-conſider'd, *that*, namely, which reſpects *the proportion of deaths in both ways of infection*. Now with regard to *this* particular, I hope the reader will do me the *juſtice* to allow, that in *no* part of my argumentation upon *this* ſubject in my Sermon [c], have I moved the *leaſt* doubt, concerning *either* the *number* of deaths, obſerved in *different* places to have obtain'd in *both* ways of infection, or the *veracity* of thoſe, who hove favour'd the world with their accounts of *ſuch* facts. And therefore to repreſent me, as having done *both*; and not content therewith, to ſwell this *accuſation* with ſome *envenom'd* reflections on my *reaſoning* faculties, this is a *kind* of conduct ſo big with *falſhood*

[c] p. 25.

* Dr. Kirkpatrick (Anal. p. 49.) furniſhes us from Dr. Werlhof with an *inſtance* of a German peaſant, who paſſed through the *diſtemper* with great facility at the age of *eighty*. I will add *another* of a hard-working woman, in the neighbourhood of this city, who, at the age of *ſeventy*, was ſeized with the *diſtemper*; after having taken a *doſe* of *Daffy's Elixir*, and went through it very *well*, tho' ſhe had a very *large* crop.

falſhood and *injuſtice*, that I wiſh the publick may be inclined to *forgive* the Letter-writer for having *preſumed*[d] to entertain ſo *mean* an opinion of *their* underſtandings, as to think they cou'd be influenc'd by ſuch *deſperate* artifices.

[d] p. 17.

§. 34. In truth, it matters not *one* ſtraw, whether in *ſome* places, and at *ſome* particular times, there have *died* in the *natural* way *one in ſeven*, and in the *artificial* but *one in five hundred:* But it matters *greatly*, what *uſe* has been made, what *inferences* drawn from *ſuch* calculations. This is *preciſely* the point I am conſidering in my Sermon; and this the *momentous* affair, that *wants* to be ſettled. The friends to inoculation may *fancy* what they will, but it *highly* concerns them to ſhew, that they argue *concluſively*, and act *fairly*, when they endeavour to *perſuade* the world, that the *numbers* recited, or any *other*, contain a *fix'd and ſtated* proportion; ſince, as it is *certain*, that a *diſeaſe* depending for its *iſſue* on a great *variety* of circumſtances, cannot *itſelf* but be *perpetually various*; ſo is it *evident* from *fact*, that it *actually* is ſo, as well in the *artificial*, as the *natural* way. If the reader doubts of *this*, I dare ſay, he will *no* longer do ſo, when I inform him from the *Royal Tranſactions*, and *other* vouchers, that *every* account we meet with, ſtates the *proportion of deaths in both ways* very differently. In the NATURAL; *deaths* in *Wales* amounted to 1 out of 4[e]: In *Yorkſhire*, to 1 out of 5[f]: At *Boſton in New England*, to 1 out of 6[g]; At *Haſtings*, to 1 out of 7[h]: Which is the *proportion* Dr. *Jurin*, and thoſe that follow him, *pitch* upon[i]. At *Feverſham*, to near 1 out of 9[k]: And *later* accounts from *Boſton* ſtate it at 1 out of 10[l].—In the ARTIFICIAL, the number of *deaths* is *ſometimes* rated at nothing[m]: *Sometimes* at 1 out of 500[n]: *Some-*

[e] Royal Tran. abr. vol. VIII. p. 620.
[f] ibid. p. 610, 616.
[g] ibid. p. 616.
[h] ibid. p. 632.
[i] ibid. p. 614.

[k] Canterb. News-pap. [l] Biſhop of Worc. Sermon, pref. p. 6.
[m] Royal Tranſ. p. 616. Dr. Mede, p. 90. Biſhop of Worc. Ser. pref. p. 8. and p. 20. [n] Biſhop of Worceſt. Sermon, p. 20.

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Sometimes at 5 out of 300[o]: *Sometimes* at 2 out of 184, as at *Feversham*: *Sometimes* at 1 out of 91[p]: *Sometimes* at 1 out of 82[q]: *Sometimes* at 1 out of 60[r]: and *lately* at 1 out of 23[s]. With what *ground* then does my opponent[t], and all *others* that argue *like* him, fix upon *one out of seven*, as a *just* proportion of *deaths* in the *natural*, and *one out of sixty* in the *artificial* Small-pox? As well may they maintain, the *natural* disease to be *always* mortal, and the artificial *always* safe; because *sometimes* in effect things have appear'd *like* it. Surely, where accounts *vary* so continually, as they do here, they afford *no* room for the least *positive* determination in the matter. On the contrary, if we may be allow'd to judge from the *differences* we *already* see and know, we cannot help inferring, that *greater* still may be discover'd *hereafter*; and most *probably*, that as *long* as *mankind* shall continue to be what they are, and the *course* of things what it *ever* has been, it cannot be expected there *ever* shou'd be a *time*, when we shall be *able* to arrive at *any* certainty herein *, §. 35.

[o] Transf. p 618.
[p] ibid. p. 611.
[q] Bishop Worcest. Sermon, pref. p. 6.
[r] Transf. p. 617.
[s] Bishop Worcest. Sermon, ibid.
[t] p. 17.

* To the different *proportions* here recited the reader will be pleased to add the *following* from Dr. Kirkpatrick. In the *natural* way at the inoculating hospital in *London* near 1 in 4 died; which the Doctor observes (pref. p. 24.) *is indeed an uncommon proportion; but we are to consider, how many of them may have been taken in a manner out of the streets; and some perhaps, when the disease was advanced.* A pretty plain *confession*, by the way, that the *natural* disease is *more* mortal than the *artificial*, because of some *accidental* circumstances; which my reader shou'd take *notice* of, because it will be of *use* presently (§. 40.) But to return to the *proportion* of deaths in the *natural* way, it is stated by the Doctor to have been in *South-Carolina* at 1 out of 5. (Anal. p. 110.) in *New-England*, the years 1721 and 2, at 1 out of 7. (p. 108.) in *England*, from 1721, to 9, at 1 out of 12. (p. 106.) In the *artificial* way the numbers are as follows: At *Salisbury*, 4 out of 422, (p. 115.) 1 out of 400 at *Blandford*, (p. 116.) in the *same* place 3 out of 309, (pref. p. 24.) 2 out of 309, at the *inoculating* hospital, (ibid.) 2 out of 268, at *Salisbury*, (p. 115.) 1 out of 186, at the *foundling* hospital, (p. 114.) 1 out of 89, in *South-Carolina*, 1738, (p. 110.) 1 out of 50, in *England*, from 1721, to 29, (p. 106.) 1 out of 47, in *New-England*, the years 1721,

1721, and 2, (p. 108.) and 3 out of 25, at *Dublin*, from the year 1723 to 6, (p. 113.) As I have gone *thus* far in collecting what may *enable* the reader to form a *proper* judgment in *this* affair, and convince him of the perpetual *variety* obſervable in *theſe* accounts, I think it will ſtill *further* ſerve to *this* purpoſe, and ſome *others* of equal importance, to tranſcribe here *two* Tables, which Dr. Kirkpatrick furniſhes us with, (Anal. p. 106.)

A Table, containing the ſeveral ages of the perſons inoculated in Great-Britain, *from* 1721, *to the end of* 1728. *Together with the ſucceſs of the operation,*

Age	Perſons inoculated.	Had the Small-pox by inoculation.	Had an imperfect Small-pox.	No Effect.	Suſpected to have died.
Under 1 year	24	24	00	00	2
1 year to 2	34	33	00	01	4
2 to 3	65	65	00	00	1
3 to 4	91	88	00	03	1
4 to 5	65	63	00	02	1
5 to 10	257	249	03	05	3
10 to 15	140	131	01	08	1
15 to 20	104	95	03	06	2
20, &c.	110	91	06	13	2
Age unknown	7	6	00	01	0
Total	897	845	13	39	17

In New-England, *in the Years* 1721, *and* 2.

From nine months to two years old	06	06	00	00	00
2 to 5	14	14	00	00	00
5 to 10	16	16	00	00	00
10 to 15	29	29	00	00	00
15 to 20	51	51	00	00	01
20 to 30	62	60	00	02	01
30 to 40	44	42	00	02	01
40 to 50	08	07	00	01	00
50 to 60	07	06	00	01	02
60 to 67	07	07	00	00	01
Total	244	238	00	06	06
In Roxbury *and* Cambridge.	36	36	00	00	00
Total	280	274	00	06	06

PART II. Sect. II. §. 35, 36.

§. 35. In the mean while, there is *another* circumſtance, which, if I ſee things *right*, bears ſtill harder *againſt* all the ſeveral *proportions* that have been form'd in the *preſent* caſe. It is this, that upon *no better* a foundation, than what the *preceding* article recites, the diſeaſe *itſelf* has been repreſented as *more mortal* in the *natural*, than in the *artificial* way. This *groſs* error, is what I had *particularly* in view in my Sermon[u]; deeming *calculations* neither a *fit* entertainment for a *public* audience, *nor* indeed at all *material* in the *preſent* queſtion: And I make no doubt, but that they, who ſhall be *willing* to conſider *particulars* with attention, will *eaſily* perceive, that this is really the *hinge*, upon which the *whole* of this matter turns.

[u] p. 25.

§. 36. It is *not* diſputed, that as things are *now* conſtituted, *more* die in the *natural*, than in the *artificial* way. But it is *denied* with *both* hands, that this *fatal* effect is *all* of it to be laid to the charge of the *diſeaſe*. My reaſons are *plainly* ſet forth in my Sermon[w]; but very *unjuſtly* miſrepreſented by my opponent[x]. I muſt therefore again *remind* my reader, that the *diſtemper* in the *natural* way does not only *affect* perſons at *ſeaſons* differently *unfavourable*; nor only invade the *old* as well as young; the *diſeaſed* as well as healthy; (which is *all* the Letter-writer mentions *here*, tho' *more* is *expreſly* ſpecified by me;) but it reaches, beſides, the *ignorant*, as well as the knowing; the *imprudent*, as well as the cautious; the *poor and deſtitute*, as well as the rich; thoſe that are *badly*, as well as thoſe that are *well attended*; the *weak* in *mind* or *body*, as well as the ſtrong; the *gluttonous*, as well as the temperate; the *drunken*, as well as the ſober; the *infected*, as well as the ſound: Nothing of *all* which is obſervable in the *inoculated* Small-pox, unleſs where *neceſſity*, ſuch as it is, or *raſhneſs*, or *avarice*, are

[w] p. 25.

[x] p. 19.

are in fault[y]; when *effects* answerable to *those* in the *natural* way are *sure* to appear. And if we consider, that the *disease*, we are speaking of, shews *itself* in *populous* places *not* constantly, but at *particular* seasons; and *sometimes* rages more *violently*, and for *longer* continuance, than it does at *others*; we have reason to *add* to the *above* recital the *workings of Providence*, as *another* cause of its *greater* malignity in the *natural*, than the *artificial* way.

[y] Bishop Worcest. Sermon, pref. p. 5.

§. 37. I might enlarge upon *every* one of these circumstances, and shew, both from *reason* and *experience*, how greatly they *encrease* each one the *danger* of the distemper in the *natural* way, and how *essential* therefore and *absolutely* necessary it is, that we shou'd give *them* due consideration, if we wou'd be *sure* to form an *equitable* judgment of the *nature* and *tendency* of it. But, as I wou'd detain my reader *no longer*, than needs must, I will *content* myself with a remark or two on *that* circumstance only, which respects *the poor and destitute*.

§. 38. Without *all* doubt, it will be *readily* granted, that when the Small-pox becomes *epidemic* in any *city* or *district*, it falls, among the *rest*, upon *many* persons, who, to use the Bishop of Worcester's words[z], *have neither food, nor physic, nor bed to lie upon, nor house to cover their diseased bodies from the coldest blasts of the open air; and that, where the calamity does not reach this extreme degree of woe and misery, there is still, in too many sad instances, distress enought to melt any human heart.* What then must we think of these *wretched* creatures, or of such *destitute* neighbours (the *number* of which in *most* places is *extreamly* great, and daily *encreasing*,) but that they must *needs* labour under a *total*, or *next* to total, want of *necessary* care and assistance? And is it any *wonder*, if persons *thus* left to *themselves*, without the *advice* or cordial *relief* needful; and subjected to every *baneful* influence, which *hunger*,

[z] Sermon, p. 24. See above, §. 34, not.

PART II. Sect. II.

and *thirſt*, and *cold*, and *nakedneſs* may ſpread over a *diſeaſe*, malignant and critical *enough*, without any fatal *additions*; ſhou'd, by their falling a *victim* to ſuch a *diſmal connexion* of deſtructive *circumſtances*, ſwell the bills of *mortality*, and make the *diſeaſe* appear *more* detrimental in the *natural*, than in the *artificial* way? No certainly. It wou'd be a *miracle*; an evidence of ſome *extraordinary* divine interpoſition, if this was *not* to happen. Indeed, is there *any one*, who is *capable* of judging in *this* affair, but will *readily* acknowledge, that, for inſtance, had the *poor man*, the Biſhop of Worceſter ſpeaks of[a], (who was *ſick* of *this* diſtemper in the *ſame* room, where his *wife* lay *dead* of it, with *four* children *round* him, *catching* the dreadful infection) remain'd *deſtitute* of the *relief*, he *happily* met with from a *charitable* foundation; both *he* and his *children* had *certainly* periſhed, without ſome *extraordinary* Providence in his favour? This is too *plain* to admit of a queſtion. Their *ſituation*, and the *hazardous* nature of the diſeaſe they labour'd *under*, too clearly point out the *truth*, to miſtake it. And how many *hundreds* are there in *every* city, whoſe *circumſtances* are *not* one whit *better* than thoſe of *this poor man and his family?* Can it then be *doubted*, that *want of neceſſaries*, and *want of aſſiſtance*, kill as *much* as the diſeaſe? It certainly cannot: *Eſpecially*, when *experience* has taught us, that *even* but a *ſmall* want of *ſuch* care and aſſiſtance has been *follow'd* with the *death* of *inoculated* perſons, tho' their condition in *other* reſpects was in *no* degree *equal* to that *here* repreſented. Thus Capt. Oſborne, in his account of the *ſucceſs* of inoculation in and about *Boſton* in *New-England*, Anno 1721[b], tells us, *the fifth that died upon inoculation, was a woman ſervant in a houſe, where the whole family, to the number of eight, were inoculated at the ſame time. She lay in a cold upper room during her illneſs, and was much neglected, the whole*

[a] Sermon, p. 25.

[b] Royal Tran. abr. vol. VIII. p. 617, *ſeqq.*

whole family being down together, ſo that ſhe died merely for want of a little attendance. And thus *again* the later accounts from *Boſton*, Anno 1752 [c], having recited, that of the *whites* there died *one in eighty-two*, and of the *blacks*, *one in twenty-three*; the relators endeavour to *account* for this *greater* loſs by *inoculation*, than had been at the *time* obſerved in *London*, by ſuppoſing, among others, *that the ſame phyſicians at London might not inoculate ſuch great numbers in the ſame week, and on the ſame day, as the phyſicians at Boſton, through the urgencies of the people, were obliged to; whereby they cou'd not take ſuch an attentive care of them.* And that *they at London might, as is moſt likely, have a greater number of experienc'd and more ſkilful nurſes, than they had.* May we not then infer from *theſe* and many *more* accounts, that might be accumulated, that if the *want* of but a *little* more *attentive care*, and of ſomewhat *better nurſing*, cou'd influence the *diſeaſe*, under otherwiſe *favourable* circumſtances, ſo as to occaſion the *deaths* of many to a *degree* of proportion *higher* than any *yet* heard of; ſurely the *total* abſence of *relief* in ſome inſtances, or the *ſcanty* and very *irregular* ſupplies obtain'd in *others* from accidental *benevolence*, cannot *but greatly encreaſe, and in a manner aſcertain the uſual danger of this terrible diſeaſe* [d]; and leave us *accordingly* no room to doubt, but that the *greater* mortality obſervable in the *natural*, than in the *artificial* Small-pox, is, among *other* cauſes, to be moſt *certainly* aſcribed to the *extreme indigence* numbers in *every* place are obſerved to *labour* under, and at a time of *general* infection to be *deſtroy'd* by?

[c] Biſhop Worceſt. Sermon, pref. p. 6.

[d] Biſhop Worceſt. Sermon, p. 24.

§. 39. Had my opponent conſider'd *this* very *obvious* circumſtance of the diſeaſe, whenever it is *epidemical*; had he remember'd *beſides*, what numbers of *high* and *intemperate* livers; of profeſſed *drunkards*, among the *vulgar* eſpecially; and of perſons

PART II. Sect. II. §. 40.

perſons diſtain'd with *infectious* diſorders (not to mention others) are at *ſuch* junctures attack'd, and almoſt *unavoidably* carried off; he certainly had *never* pretended to *compare* the dangers ariſing from *theſe* circumſtances with *thoſe*, that obtain'd in the *caſe* he mentions[e]; in which the perſons *inoculated* were only *young and old*; *weak and ſtrong*. The difference muſt have *ſtruck* him too *ſenſibly*, not to have with-held him from *expoſing* himſelf ſo *glaringly*, as he has *now* done. Nor can I help thinking, but that the writers on the *other* ſide of the queſtion, when they ſhall have conſider'd the *plain* matter of fact *here* ſtated, they will ſee very *pregnant* reaſon for abating *ſomewhat* of their *wonted* triumphs on the ſcore of the *ſucceſs* of inoculation; and will be ſo *juſt*, as no more to advance, that this *fallacious* empty plea ſuperſedes all *further* reaſon and *argument**.

[e] p. 19.

§. 40. Be that as it will, that the *malignity* of the diſeaſe is not to be overcharged with what *properly* and ſtrictly belongs to the *efficiency* of *other* cauſes; and that to form a *right* judgment of it, it ſhou'd be conſider'd with *reſpect* only to the *regular*, the *prudent*, the *temperate*, and thoſe *ſkilfully* and *duly* attended: *Theſe* poſitions, I hope, will be *allow'd*, not

* Was I to mention *authorities*, in which *this* plea occurs, I ſhou'd be oblig'd to cite *every* author, that has ſaid any thing in *favour* of inoculation. In truth it is the *ſheet-anchor* of the cauſe. Take away *this* foundation, and down comes the *whole* fabrick. *Ruit a culmine Troja.* It is particularly *this*, that makes the ſum *total* of Dr. Kirkpatrick's preface, and the *arguments* it contains, which, till they are *better* ſupported, I ſhall preſume to look upon as *invalid*, mere *petitio's principii*. Nor do I find the Doctor adding afterwards (Anal. p. 102.) any thing of *greater* moment. We allow the *ſucceſs*, but differ about the *cauſe* of it; which we maintain *here* is *wholly* owing to the *abſence* of certain circumſtances, to which the *natural* diſeaſe is *unnaturally* ſubjected; and not to any one *ſingle* effect inoculation *can* produce. Compare P. I. Sect. I. §. 21. *ſeqq.*

not only in *themſelves* reaſonable, but plainly *deducible* from the obſervations *now* made. And if it be conſider'd, that the gentlemen, from whom we *differ*, are *continually* making uſe of the *ſame exclusive argument*, when any *miſchance* is likely to affect the *credit* of their practice; *equity* ſeems to claim the *indulgence* of the *ſame* privilege on *our* ſide, that ſo the ſtanders-by may not impoſe upon *themſelves*, through confuſe and *indiſtinct* perceptions.

— hanc veniam petimuſque damuſque viciſſim.

Nor ſhou'd I *omit* to obſerve, that if we will give *theſe* particulars their *due* weight, and conſider *withal*, that under the *requiſites* ſpecified, *thoſe*, namely, of *regularity* and *prudence*, the diſeaſe has been proved[f] remarkably *mild*, and may, by *ample* teſtimonies, be ſhewn to be *ſeldom mortal*; (witneſs the *numbers* ſeized at once in the *monaſteries* abroad, *many* times without the miſcarriage of a *ſingle* perſon; and witneſs above all, the *caſe* of a boarding ſchool in *this* city, in which, during 50 years, the *diſeaſe*, tho' *frequently* infeſting it, and affecting *dozens* at a time, *never* proved *mortal*, but to *one* young gentleman, of a *make* extremely *tender* and infirm, not to ſay more:) Theſe *evidences*, I imagine, will prove *ſufficient* to convince every *fair* reaſoner, that when the advocates *for* inoculation are repreſenting the *diſtemper* in *their* way *leſs* mortal, than in the *natural*, they ſpeak in a *ſtile* very ſuitable to *vulgar* capacities, but *highly* unphiloſophical. Indeed they ſeem to argue juſt *as* concluſively, as if any one ſhou'd affirm a *low-land* ague to be *more* mortal than an *up-land* one, becauſe on a *long* run *it* may be found deſtructive *more* than the *other*, eſpecially to *children*; when yet, upon *removal* of the patients out of *their* untoward *ſituation*, before the *evil* has ſpread too *far*, their *diſeaſe* is obſerved *not* to be more *incurable*, than if it had been *contracted* under circumſtances *more* favourable.

[f] § 30, 31.

PART II. Sect. II. §. 41.

§. 41. It is then apparent, that *all* that can be affirm'd with *truth* in the *preſent* caſe, amounts to no more than *this*; that they who are *infected* in the *artificial* way, may be conſider'd as abſolutely *freed* from ſome *unnatural* dangers, to which in *their preſent diſtracted* condition mankind are expoſed. But will any one, that reflects *attentively* on *this* fact, be tempted to infer with the Letter-writer [g], that *this* affords an argument in *favour* of inoculation? I think not. For that *moſt* of the particulars, that add to the *natural* dangers of the diſeaſe, and have been juſt now [h] recited, are prevented, or *remediable* by a life of *temperance* and *virtue*, with proper *aſſiſtance* and advice; and in the caſe of the *poor and deſtitute*, by an enlarged *benevolence*, and charitable *foundations*; this cannot in *any* ſenſe be denied: And that thoſe *other* circumſtances, not in the reach of *human* power to guard *againſt*, ſuch as are *thoſe* of an untoward *ſeaſon*, *old age* and *diſeaſes*, are yet in a *great* meaſure made *dependent* for their effect upon the *former* conditions, by proving at *all* times *more* or *leſs* deſtructive, as *thoſe* predominate; this is what muſt in *like* manner be granted, as founded *both* in *reaſon* and *fact*. What then does the *diſeaſe* gain of *advantage* in the *artificial*, which it may *not* have in the *natural* way? Nothing; *abſolutely nothing*. Strip it in the *latter* caſe of all *adventitious* circumſtances, and you bring it upon a *level* in *both*. In truth, let but *parents* be careful, by *honeſt*, *ſober* lives, to prevent *entailing* on their offſpring *hereditary* taints; let them make it their *buſineſs*, and think it their *duty*, not to *indulge* their children to their *hurt*, but to *confine* them to *every* method, that tends to their *health* and real *happineſs*; and let all *others* reſolve to *act* more by *reaſon*, and leſs by *example*, than they are *ſeen* to do; and it will *ſoon* be found, that all that *malignity*, which *now* accompanies the *diſtemper*, we treat of, or

[g] p. 19.

[h] §. 36.

or any *other*, will of *courſe*, and under the moſt certain *favour* of Heaven, be reduced to ſo *harmleſs* a ſtate, as *ſcarce* to give room for any the *leaſt* unpleaſing apprehenſions. It is *men* that *cauſe the evils* of their condition, as well in the *natural*, as in the *moral* way. It is *men* therefore that muſt *amend* and *remove* them. If they will *not* do this, if they *chuſe* perverſely to *brave* dangers, and *ruſh* on to deſtruction, for the ſake of a *few ſhort-lived indulgences*; I may *ſurely* ſay with the Letter-writer [i], *that they deſerve no comfort from a Being, they will take no pains to render comfortable to themſelves.* On the contrary, all the *grief* or *loſs* they may *ſuſtain*, is *merited*: If they *ſuffer*, they ſuffer *righteouſly*.

[i] p. 26.

§. 42. I muſt ſay *more* on the *preſent* occaſion. I muſt infer, that it muſt needs ſeem *odd* to conſiderate minds, that by *many*, and the Letter-writer among *others* [k], the *ſmaller* loſs of lives under *inoculation* ſhou'd be aſcribed to the poſitive *extraordinary* favour and *bleſſing* of Almighty God on *this* practice; when a *large* part of *this* ſucceſs is *now* proved to be *apparently* owing to the *total* abſence of *many*, very many, *untoward*, tho' *not irremediable* circumſtances, that *incidentally* inflame the *natural* diſorder; and *other* part can in *reaſon* be attributed to nothing *higher*, than the gracious *forbearance* of the Father of mercies. Shou'd we venture to go *further*, and roundly maintain it *right*, to deduce from the *beneficial* conſequences of our *actings*, that God muſt for *that* reaſon be deem'd to *approve* them; the Deity muſt, in *numberleſs* inſtances, ſtand confeſſed the *favourer* and *abetter* of the *rankeſt villainy*. A *tenet*, which no man of the leaſt *probity*, can be deem'd ſo much as to *hear* mentioned, without *ſhuddering* at the monſtrous *impiety* of it. Indeed, to judge *right* in caſes of *this* ſort, we ſhou'd be *intimately* convinc'd, and lay it *down* to ourſelves, as an *invariable* maxim; that, ſince it

[k] p. 28. Compare P. I. Sect. I. §. 26, not.

PART II. Sect. II.

is *not* poſſible for us by *any* the *largeſt* ſtretch of our *powers*, to come at the knowledge of the *Divine* intentions or *diſpoſitions* towards us, but from the *intrinſic nature* and *tendency* of our actions, we cannot *accordingly* pretend to affirm *any* thing concerning *them*, but upon *this* foundation; and conſequently, that it is *only*, when our *actions* are *harmleſs* or ſtrictly *virtuous*, we may with the higheſt *probability* believe their *beneficial* conſequences, eſpecially where *hazard* or *diſcouragement* attend them, to be *indications of Divine favour*; whilſt, if our *conduct* be in *any* degree *immoral*, the *Deity* can be thought *concern'd* in the *ſucceſs* of it no *further*, than as His *merciful forbearance*, guided, no doubt, by the *ſtricteſt* rules of *wiſdom* and *juſtice*, deems it proper *not* to hinder it. The *reaſon* is, that *elſe* we deſtroy the *intrinſic*, *eſſential*, *neceſſary rectitude of the Divine nature and actings*; and ſo leave ourſelves *without* God, and *without* virtue in the world. The gentlemen, therefore, who ſo *confidently* aſſert, that *inoculation* muſt be thought, becauſe of its *ſucceſſes*, to be highly *favour'd* by Heaven, are under obligations *previouſly* to prove, (what I hope my Sermon, and *this* Vindication of it *ſufficiently* ſhew, *cannot* be proved) *even* that their *beloved* expedient is not in *any* reſpect *inconſiſtent* with the *duty* we owe to our *Creator*, our *fellow creature*, and *ourſelves*. And whilſt they ſhall be employ'd to *finiſh* this taſk *ſatisfactorily*, before they *preſume* to appropriate to themſelves the *patronage* of a God, ſo much *too holy*, *to look on ſin with the leaſt approbation*, as to *require* us to *abſtain from the very appearance of it*: My reader, I *verily* believe, will *conſult* his own *intereſt*, and place himſelf in a *capacity* of ſatisfying any *further* doubts, he may have upon *this* head of enquiry, if he *recollects*, that the caſe of *inoculation* affords indeed a *juſt* and a *large* ſcope for the workings of *Divine forbearance and mercy*; conſidering what *numbers* of *innocent*

innocent babes are *without their will and conſent*, many times *without their knowledge and ſenſe*, made *to paſs through this unhallowed fire*; and how *many*, beſides, of *grown* perſons are *deceived* into compliance by the *unfair* repreſentations, and *bold* aſſertions of thoſe that *favour* the practice.

§. 43. I only add, that it *highly* deſerves the *attention* of all *true* friends to *virtue* and *goodneſs*, to determine, whether it *really* can tend to the *advantage* of that *important* cauſe, and in the *end*, to the *benefit* of mankind, to urge the *mortality* of the Small-pox in the *natural* way, as a ſtrong *inducement* to ſubmit to *inoculation*; when *that* mortality is *chiefly* owing to mens *vicious* diſpoſitions and practices; and *that* operation, by pretending to remove *all* danger; with promiſe of *ſecurity* againſt it for the *future*, cannot *therefore* but be conſider'd, as *holding out* to the world, in the poſſeſſion of this *advantage*, an *unreſtrained licence*, thenceforward to *riot* without *fear* in *all* that *intemperance* and *wickedneſs*, they *heretofore* had *juſt* reaſon to dread the *conſequences* of. Wou'd it not, think we, be a much *more laudable* undertaking, to endeavour, by every *fair* argument, to make it *appear*, that, as we *cannot* fail to *diſarm* the loathed *diſeaſe*, to a very high degree, of *all* its *terrors*, and all its *malignant* influence, by reſolving upon and *purſuing* a *life of virtue and ſtrict reaſon*; ſo may we moſt *certainly* depend upon obtaining from *Heaven* under *ſuch* circumſtances, if *fitting*, the further *grant* of every other *favourable* incident, ſeeing how *unvariable* a maxim it *cannot* but be with the *Deity* at *all* times *to honour thoſe that honour Him?*

§. 44. And now, if my reader has met with *evidences*, capable of convincing him, that *childhood* has its *diſadvantages*, and can afford *no* ſecurity againſt the *latent* and *fatal* dangers of a weak *frame*, and *overabundant* meaſure of the *innate* fuel; that

PART II. Sect. II. the *preventive* methods uſed under *inoculation*, can be of *no* manner of *ſervice* to perſons *already* prepared for the *worſt* by a *regular* conduct; and ſtudious, where *need* is, to employ *whatever* nature or art may indicate as *beneficial*; that the cure of *immoderate fears*, already *attainable* in the due courſe of *nature*, cannot be *worth* purchaſing at the *hazard* of one's *life*; and that the *natural* diſorder is, *like* the *artificial*, *occaſionally mild and harmleſs*, and wou'd *equally* be ſo, wou'd men but be *juſt* to themſelves, and *benevolent* to their *fellow creature*: Then will he be inclined to *allow me*, that *inoculation has not one ſingle, poſitive, real advantage to plead for its admiſſion*, nor conſequently afford the leaſt *excuſe* to lower the *guilt* contracted by ſubmitting to it. I may therefore, I think, apply the Poet's words, and ſay, that

next to life,
Our death the *Tree of knowledge* grew faſt by;
Knowledge of good bought dear by knowing ill.

SECT. III.

Inoculation productive of ſeveral evils.

PART II. Sect. III. §. 1. THAT the *irreligious*[l], *unſocial*[m], *ſelf-deſtructive*[n] conſequences of *inoculation*, together with all the *natural* inſeparable *evils* and *dangers* of the *diſeaſe*, obtaining in *that* way, as well as in the *ordinary* courſe of things[o]; and *without* remedy[p]; ſhou'd *all* be overlook'd; and the experiment ſhou'd, notwithſtanding *ſuch* viſible *diſcouragements*, be ventured upon, *without* any thing in *compenſation* for all this *accumulated* load of *hazard* and

[l] P. I. Sect. I. §. 29.
[m] P. I. Sect. II. § 4, 5.
[n] P. I. Sect. III. §. 3, 4.
[o] P. I. Sect. I. §. 25. and P. II. Sect. I per tot.
[p] P. I. Sect. I. §. 22, 23, 24.

and *guilt*, but what may be obtain'd in *kind* or *value* without it[q]: This moſt certainly is a *ſort* of conduct, that cannot but cauſe *ſurprize* to thoſe, who, perhaps till *now* never apprehended *ſuch* glaring *abſurdities* to attend the practice. I muſt call them *abſurdities*, as they are contrary to *common ſenſe*, *nature*, and every *other* motive of *human* action; theſe all *conſpiring* to prove it as *juſt* in *reaſon*, as it is *true* in *fact*, that *all that a man has will he give for his life*; and not, that he ſhou'd *hazard* or *give his life* for *nothing*.

[q] See the preceding Sect. and compare P. I. Sect. I. §. 30.

§. 2. Much more *aſtoniſhing* ſtill muſt this *inconſiſtency* appear, when *over and above* theſe *reproachful*, tho' *undoubted* circumſtances of the *operation*, it can be affirm'd, and *proved* too by *cleareſt* evidence, that *inſtead* of any *real* benefit to entice the *heedleſs* to encounter its *dangers*, the device *actually* holds out to the *attentive* beholder, in *faireſt* characters, and *indelible*, ſeveral ſignal *dangers* and poſitive *evils*, of its *own* fabricking, *ſufficient*, one wou'd think, to *induce* the thoughtful to *flee* and *deteſt* it *more than the dog or ſnake*.

§. 3. I have already had an opportunity[r] of acquainting my reader, as well with what may *in reaſon* be apprehended, from *præinfection* of inoculated perſons, and from the immediate *inſertion* of the variolous matter into the *blood* and humours; as with what has *actually* follow'd upon the *inciſions* previous thereto. In the *preſent* Section many *more* circumſtances of like *pernicious* tendency, *peculiarly* belonging to *this* operation, ſhall be *carefully* recited, examined into, and demonſtrated to exiſt. And if, after ſuch *united* evidence, and *clear* matters of *fact*, inoculation can be thought *free from cenſure, and ſtill deſerving encouragement*[s], all reaſoning and argument muſt be given up, as *uſeleſs* in the *preſent* ſtate of things; and the world acknowledged *degraded* into

[r] P. I. Sect. I. §. 23. P. II. Sect. I. §. 5.

[s] Let. p. 20.

PART II. Sect. III. §. 4, 5.

into the deplorable *lawleſs* condition *of every man's doing what is right in his own eyes.*

§. 4. The *firſt* inſtance of this ſort, mention'd in my Sermon[t], relates in *expreſs* terms to the UNNECESSARY *trouble, pain, and hazard,* many perſons may *juſtly* be ſuppoſed to *ſubject* themſelves to by *this* operation; as there are *many,* who notoriouſly *never* have the diſeaſe at all. And yet the Letter-writer, after his *uſual* manner[u], tells me, *that my firſt hint of inconvenience is the* CERTAINTY *of the diſeaſe being communicated that way*; and then adds, that *I open herein a large field for ridicule.* Gentle reader, what can you think of a man, that *dares* to tell you ſuch *untruths* to your face, and wou'd excite you by ſo *baſe* an artifice to entertain a *deſpicable* opinion of his opponent? Certainly, you cannot but *deteſt* ſuch kind of *management,* and be induced *thereby* to give *no* manner of *credit* to what my antagoniſt ſhall at *any* time affirm. — *Qui Bavium non odit, amet tua carmina, Mævi.* —

[t] p. 27.

[u] p. 20.

§. 5. I manifeſtly mention *the certainty of the diſeaſe in the one way, and the uncertainty of it in the other,* not as an *objection* to inoculation, but as a *reaſon* why, when we urge *againſt* that practice, *that many perſons never have the diſeaſe at all,* we ſhou'd not be *cenſured,* as advancing *herein* a weak, or a *trivial* difficulty. My words are, *probably we ſhall be cenſured for,* &c. *And yet it ſhou'd ſeem, the certainty,* and what follows. Indeed, the *chance* of not having one's body *poiſoned,* nor one's life *endanger'd,* muſt be own'd on *all* accounts *preferable* to the *certainty* of *both* by inoculation, where it *takes* effect. And tho' this *chance* ſhou'd be but as 1 to a 1000[w], or 1 to 10,000, yet as *long* as it is a *chance,* and that chance is what *every* individual may *claim,* it is not *weak,* much leſs *madneſs,* but *rational* and *prudent,* to be guided by *that* conſideration, eſpecially in a matter of ſo *great* importance as *life* is.

[w] Doctor Mead, p. 83.

This

This reaſoning, it is true, the Letter-writer endeavours[x] to *lower* in its value, by affirming roundly, that *the pain and hazard of* inoculation is *very little*. But with what *face* he can ſay *this*, after it has been demonſtrated, that *this* operation is *not free from any ſymptom of the natural diſorder in kind or degree*[y], nor can *guard* againſt[z], or *cure*[a] any one of its *natural* dangers: And he *neither* does, *nor* dares *deny* it to be *dangerous*[b], or that there *are* perſons that *die* in *this* way, as well as the *other*[c]; this muſt be left to my reader to judge; as alſo, whether the *delivery* from *fear* and anxiety, ſuppoſing *ſuch* to poſſeſs *every* breaſt, is, whilſt remediable in a *natural* way, worth purchaſing at the *hazard* of one's *life*[d], and the ſure entail of a load of guilt.

PART II. Sect. III. §. 6, 7.
[x] p. 21.
[y] P.I.Sect. I. §. 25.
[z] P. II. Sect. I. §. 6.
[a] P.I.Sect. I. §. 21, 22, 23.
[b] P.I.Sect. III. §. 4.
[c] Let.p.24.
[d] P. II. Sect. II. §. 16.

§. 6. After all, be there *few* or many, *that go out of life, without falling into this diſaſter*[e], that there are *ſome*, my opponent (tho' he *expreſſes* himſelf *oddly*) meant to acknowledge, *he cou'd not diſprove, and therefore wou'd not deny*[f]. The queſtion *accordingly* is, if any *ſuch* perſon (and of *ſuch* I have known *ſeveral*) had in *any* part of his life ſubmitted to *inoculation*, whether he wou'd *not* have done, what in *his* caſe was abſolutely *unneceſſary*; and conſequently, whether the *objection*, as I *ſtated* it in my Sermon, (not as my opponent has *diſtorted* it) muſt not be own'd to be *well-founded?* If in *excuſe* it be ſaid, *that the perſon ſo ſubmitting had no certainty of clean eſcaping the diſorder*[g], I ſay, on the *other* hand, that he had a *chance* for it, and *no* certainty to the *contrary*; and that it is not only *right* and *conſonant to the one grand law of human action*, to conform one's practice to the *circumſtances* of the caſe; but moſt *prudent* withal *not* to venture upon *perilous* expedients without *neceſſity*[h]. Μὴ εἰκῇ τὴν Ἄβυδον.

[e] P. II. Sect. II. §. 23.
[f] p. 20.
[g] Let. p. 21.
[h] P.I.Sect. III. §. 11.

§. 7. *Contradictions*, ſays the Letter-writer[i]; *falſhoods*, ſay I, *rank* falſhoods, *now crowd in upon us in every page*. Of *one* of them the reader will

[i] p. 21.

PART II. Sect. III. §. 8.

will be *immediately* ſenſible, if he recollects, that my *foregoing* objection was not intended to ſhew *inoculation* to be a *certain*, but expreſly an *unneceſſary* operation in *ſome* caſes. For *this* being granted, as it muſt, I cannot with any the leaſt *ſhadow* of truth be ſaid *to have forgot myſelf here, or to have told, in the ſame breath, that inoculation is both a certain and an uncertain method of practice.* This is too *evident* to require enlargement. Only I muſt add, that had my opponent *contented* himſelf with what he had *falſly* aſſerted under the *foregoing* article concerning *this* matter, one might have been *inclined* to have aſcribed the *error* to his *inexperience* in the art of *juſt* reaſoning, or to his *youthful* inattention, and *ungovernable* vivacity. But to repeat the *falſhood* in *this* place, and to endeavour in *virtue* hereof, not only to fix a *contradiction* upon me after his *uſual* manner[k], but to *repreſent* me as a *Proteus*, or *Cameleon*; who delight in *ſhifting* my form; a *juggler*, who cou'd think,

[k] P. I. Sect. I. §. 14. and P. II. Sect. II. §. 2.

—Ea, quæ nigro fuerint paulo ante colore,
Marmoreo fieri poſſint candore repente: [l]

[l] Lucret. II. 764.

All this I cannot forbear aſcribing to a very *evil* heart; a *heart* full of *the gall of bitterneſs, and in the bond of iniquity.* Eſpecially, when *luckily* for myſelf, I repeat in my Sermon [m], in the *very* article my accuſer *criticiſes* upon, and in the moſt *expreſs* terms, *that inoculation may not only turn out an* UNNECESSARY *expedient in ſome inſtances* (which was what I had proved in the *preceding* article) *but has actually appear'd an uncertain one, as to its efficacy in many more.*

[m] p. 27.

§. 8. Another as *glaring* inſtance of *falſhood* the reader will meet with in the *cloſe* of the Letter-writer's reaſoning upon *this* ſubject [n], where he tells me, that *I do not preſume to inſtance, or even affirm, that inoculation has ſometimes fail'd to produce the diſtemper, and the ſame perſon has afterwards had it naturally;*

[n] p. 22.

naturally; *but ſtate it* ALL *on the groundleſs foundation of rumor, and tell things are thus, if report ſays true.* If my reader conſults my Sermon°, he cannot but obſerve me *affirming* both *facts* in the *ſtrongeſt* terms, even as *notorious*, not capable of being *gainſayed*; and as to *report*, it evidently appears from my *words*, that I confine *that* entirely to the *caſe* of perſons, who are *ſaid* to have been inoculated *more than once.* Here then is a *ſecond* untruth proved upon my *accuſer* within a *few* lines of the other; which is ſo *extraordinary* an incident, and ſo very *ſtriking* in the caſe, that tho' in view thereof, and of *other* purpoſes, we have met with before, I am at a *loſs* to determine, *which* part of *Philip of Macedon*'s rule[p] my antagoniſt is *moſt* fond of, that of *cogging a falſe dye* upon his reader, or that of *impoſing* upon him by *ſanguine aſſeverations*; yet *this* I can and will affirm, that whichſoever of *theſe* ways be his *favourite*, neither, it is *certain*, can turn to his *credit.*

PART II. Sect. III. §. 9.

° p. 27.

[p] Ælian, V. Hiſt. VII. 12.

§. 9. But not to detain my reader any longer with *ſuch* pitiable criticiſms, and mere *ſhifts* of a *deſperate*, *dying* cauſe; and not to *accept* of the *affected* civility of my opponent in *offering* to admit *report* as an evidence;

Timeo Danaos, & dona ferentes:

I enter upon *a diſtinct* proof of *every* fact I have *aſſerted* under *this* my SECOND head of *objection.* The *firſt* is, *that ſeveral perſons have been inoculated without effect:* In ſupport of which take the following words of Dr. Wagſtaffe in his letter to Dr. Freind[q]. *In Mr. H——n's caſe I told you of, whom I attended from the beginning to the end, he never had the leaſt appearance in his ſkin, from the day he was inoculated, which is now near three months; and I am inform'd, the ſame diſappointment happen'd in the ſon of a certain nobleman.* Nor can we fancy, that

[q] p. 28.

PART II. Sect. III. §. 10, 11.

instances of this kind are rare, when besides Dr. Nettleton's acknowledgment and proof, *that the operation may sometimes fail* [r], we find in Mr. Evan Davis's later accounts, transmitted to the Royal Society from Haverford-West in Pembrokeshire, Aug. 25, 1732 [s], that *Mr. Meyler inoculated two children from his own son, by applying the matter, after a slight incision, to both the legs of each of them, but it did not succeed. About the same time he inoculated two other children, a little way out of town, from a neighbour's child, but neither of them were infected.*

[r] Royal Tran. abr. vol. VIII. p. 610. Dr. Kirkpatr. Anal. p. 124, 169. See also the Tabl. P. II. Sect. II. §. 34, not. where there are 45 instances.

[s] Vol. XI. p 209.

§. 10. The *next* fact I mention, is, *that some persons have been ineffectually inoculated more than once.* For this, when I wrote my discourse, I recollected, besides what may be call'd *strictly* report, no *fuller* evidence, than the *bare* assertion of Dr. William Douglass, an able physician at Boston, An. 1721 [t]; which, tho' I might have *relied* upon it, as *more* than *report*, I thought however most *prudent* to consider, as *not* of much *greater* weight, seeing the Doctor does not *relate* any particular *instance*, in proof of what he affirms. At *present* I can speak to *this* subject with *better* assurance, not only from a case recited in the *next* paragraph, but from a *letter* now *before* me, in which a gentleman of high *credit* and *fortune* in *this* county condescends to inform me in manner following. *It is now near thirty years since I was inoculated. I underwent the operation three several times. The second time at a fortnight's distance from the first; the third at ten days from the second; and never had the least symptom of the Small-pox.* I must add, that if I am not misinformed, the like has happen'd to *some* of the persons *inoculated* in this place during the late *frosty* and very *unseasonable* weather.

[t] See the Append. to Doctor Wagstaff. Let. p. 10, *seqq.*

§. 11. The *third* fact asserted by me in my discourse, is, *that some persons have missed the distemper in the artificial, and have afterwards had it in the natural.*

tural. Take the following *case*, as related by Dr. Wagſtaffe, from Dr. Dolhonde's *own* words[u]. *In the year* 1701, *being in Flanders, there was committed to my care, by Monſieur La Duc de Guiche, colonel of dragoons, one capt. Huſſart, taken ill of the Small-pox, who expreſſed himſelf in theſe very words: Ten years ago I was inoculated five or ſix times, without that curſed invention's taking effect upon me; muſt I then periſh? He was ſo violently ſeized, that he had ſeveral ulcers on his body, eſpecially one on his arm, which occaſioned a lameneſs thereof, which was incurable.* In like manner Dr. Nettleton[w] tells us of a boy, *in whom the places of inciſion did not at all inflame, or ſwell as uſual, nor did any puſtules appear; but about a month after, he was ſeized with the diſtemper in the ordinary way, and did very well.* The Doctor indeed endeavours to account for the *failure* of the experiment in the *caſe*, by informing us, that *the matter* (inſerted) *was taken, when the puſtules were withered, and almoſt gone, and that little moiſture, which they contained, as he ſuppoſes, had loſt its virtue.* But whoever will recollect, that at firſt *dried puſtules* were uſed*, *inſtead* of the variolous *matter*, and the infection *communicated* thereby, as we find it related in the Royal Tranſactions[x]; and that, *when the Chineſe have a mind to infect any one* (they are Dr. *Mead*'s words[y]) *they uſe the ſkins of ſome of the dried puſtules, which are fallen from the body, and which they preſerve in a porcelain bottle for that purpoſe*; he will ſcarce be influenc'd by the *above* remarks, eſpecially when inſtances of *like* failure have been ſhewn *before*[z] to be pretty *frequent*. In fine, if my reader will look into the *preceding* Section[a], he will find a *further* inſtance of *ineffectual* inoculation, and *the perſons having the diſtemper afterwards*

PART II. Sect. III.

[u] Let. on Inoc. p. 47.

[w] Royal Tran.abr. vol. VIII. p. 608. See alſo Doctor Kirkpatr. Anal. p. 124.

[x] Vol. XI. p. 210.

[y] p. 86.

[z] §. 9.

[a] Sect. II. §. 24.

* *We have certain demonſtration* (ſays Dr. Kirkpatrick, Anal. p. 167.) *that the pus, however dry, retains an efficacious vigour for ſeveral weeks.*

PART II. Sect. III. §. 12.

terwards in the natural way, in the *eaſe* of the boy, furniſh'd by Dr. *Mead*, and there recited*.

§. 12. *What will all this prove againſt inoculation?* aſks the Letter-writer[b]. Why? It will prove, what I intended it *ſhou'd* under *this* head, that in *many* caſes the operation is *uncertain*, and does not anſwer the *expectations* rais'd of it. It will ſhew *beſides*, that when our *operators* endeavour to *perſuade* thoſe, on whom they have *unſucceſsfully* tried their art, that they *muſt* have had the diſeaſe *before* in the *natural* way, and may *depend* upon being *ſafe* from infection, they tell them what they have *no* grounds for, and is *manifeſtly* contradicted by *experience*. It will evidence *moreover*, that perſons *ſenſible*, that they *may* have the *diſtemper* in the *natural* way, tho' they have *failed* of it in the *artificial*, cannot but be, *above* all others, tormented with *excruciating fears and anxieties*†, which, upon *ſeizure* with the diſorder, muſt needs prove a very *unfavourable* ſymptom, if the *affections* of the *mind* have any *influence* on the fermenting fluids[c]; whilſt *others*, not aware, or *regardleſs* of this conſequence, *may*, upon the experiment proving *unſucceſsful*, flatter themſelves with the *vain* thoughts of *ſafety*, and ſo be *tempted* to throw themſelves into imminent *dangers* by their *inattention* or *exceſſes*. In fine, *this* circumſtance *demonſtrates*, as I have *already* obſerved it[d], that Providence cou'd *never* intend *inoculation as a method of cure*; ſince *then*, whatever the *benefit* of the expedient might have been *occaſionally*,

[b] p. 22.

[c] See above, P. II. Sect. I. §. 5.

[d] P. I. Sect. 1. §. 27.

* Tho' Dr. Kirkpatrick gives us ſeveral *probable* reaſons for the *inefficacy* of inoculation on *ſome* ſubjects, yet he does not deny, but that in *ſome* this exemption may be only *temporary*, and depend on ſome *preſent* or *previous* relaxing and evacuating diſeaſe (as chronical, intermitting hæmorrhages, &c.) and that, whenever *thoſe* cauſes, *depreſſing* or *damping* the infection, are removed, *the ſubjects are doubtleſs liable to the diſeaſe*. (p. 127, *ſeqq.*)

† This is *admitted* by Dr. Kirkpatrick, Anal. p, 164.

ſionally, the power of *operating*, however, where the *innate* fuel gave it *room* ſo to do, muſt *undoubtedly* have been annex'd to the *uſe* of it. PART II. Sect. III. §. 13.

§. 13. The *laſt* thing I aſſert of inoculation under *this* head of objection, is, *that the infection, by lying dormant for a time, has at laſt proved direful and mortal.* This the Letter-writer[e] profeſſes himſelf *at a loſs to underſtand, without the ſpirit of divination*, which he moſt politely tells me is highly needful, *to come at my meaning in many other parts of my diſcourſe.* Nay, deſirous to *excel* in his fav'rite *abuſe*, he ventures on to a ſtill *bolder* kind of it, by giving me the *lye* in pretty *plain* terms, when he affirms[f], *the hiſtory of phyſic cannot produce an inſtance, that the infection has for any time continued in the blood, without exerting itſelf.* As the gentleman has *expreſſed* my meaning *exactly*, and has not ſo much as *hinted*, that my words will bear any *other* ſenſe, my reader will want a *ſpirit of divination* to find out a *reaſon* for all this *reviling*, was he not poſſeſs'd of *proofs* without number, that my antagoniſt took up the taſk of *anſwering* my Sermon, with a *full* reſolution of *beſpattering* me, wherever he cou'd. But let that paſs. What greatly affects me on this occaſion is, that the gentleman (if, after ſuch *meanneſs*, he can deſerve *that* name) ſhou'd have *preſumed* to go the *length*, he has, upon no *better* ground, than *that he knew of no ſuch inſtance.* Modeſty and reſerve are at *all* times commendable, but *eſpecially* ſo, when we venture to *deny* the exiſtence of *facts*; knowledge being of *vaſt* extent, and *daily* experience proving the *folly* of ſelf-ſufficiency. And if my opponent had conſider'd at the *ſame* time, what character he was *ſullying*, and how *iniquitous* to ſuſpect a *clergyman* of uttering a known *untruth* from the *pulpit*, (as it were *before God and men*,) I believe the *thought* wou'd not have *turn'd* to his *diſcredit*,

[e] p. 22.

[f] p. 23.

PART II. Sect. III. §. 14.

diſcredit, as it cou'd *not* but have infuſed a *leſs* bilious temperament *both* into his mind and ſtyle.

§. 14. However, whether my *accuſer* knows or believes it, or neither, the *fact* I have advanced is ſupported with *undoubted* evidence. If the caſe of Miſs *Degrave*, related above[z], ſhou'd not be admitted as a clear *proof*, that a perſon *ſucceſsfully* inoculated, may have the Small-pox *again* in the *natural* way (tho' I ſee no *cogent* reaſon as *yet* for *ſuch* diſſent) then is it evident, that the infection may *continue* for a *time* in the patient, without *exerting* itſelf *properly*, and in its *peculiar* effects; ſince *this* child was *three months* before the diſtemper made its *regular* appearance *. Or, to ſhew ſtill more *preciſely*, that the diſeaſe hath both *laid dormant for a while*, and proved at laſt *direful* and *mortal*, as I have aſſerted, I beg leave to appeal to an *evidence*, than which *none* can be expected *fuller* or *ſtronger*. It is the caſe, which Dr. Dolhonde gave in upon *oath*, among *many* others, to the *magiſtracy* of *Boſton*, aſſembled with the *phyſicians* and *ſurgeons* of the place, to conſider of the nature and *progreſs* of inoculation. It ſeems there was a *Muſcovite ſoldier at the battle of Almanza, who, tho' he found no immediate impreſſion from inoculation, was however ſix weeks after ſeized with a frenzy, and had his body ſwell'd, as if he had been poiſoned; of all which he died ſuddenly.*

[z] P. II. Sect. II. §. 24.

* Dr. Kirkpatrick, who cannot be thought partial *againſt* inoculation, admits of the caſe of *Miſs Degrave*, referr'd to here; and mentions *three* more inſtances of like *languid* eruption, beſides *one* of a perſon, in whom the *plague* lay inactive for *three* months. The Doctor adds, *there are undoubtedly ſome particular bodily diſpoſitions with regard to different infections; and ſuch a variety of external accidents may concur, to retard, accelerate, or otherwiſe diverſify their operation, that tho' we can generally predict the term of their energy, from the time of their eruption, it is not ſtrange, that ſuch an extraordinary inſtance ſhou'd ſometimes occur, as an exception to the general rule, and elude the ſtricteſt inveſtigation of our halting and imperfect knowledge.* Anal p. 87.

denly. *Upon opening him, his lungs were obſerved to be ulcerated; and it was the concurrent opinion of Dr. Helvetius, afterward phyſician to the king of France, and two of the king of Spain's phyſicians, that the infuſed matter had thrown itſelf upon that vital part, and occaſion'd his death in this manner**.

§. 15. If upon *this* repreſentation, and ſome *further* accounts of the *pernicious* effects of inoculation, the Gentlemen of *Boſton* came to *ſeveral* reſolutions to ſtop the *progreſs* of the practice, and ſome time *after* paſs'd a *bill* to hinder *the ſpreading of infection by inoculation*, we certainly *cannot* wonder at it, ſince *nothing* is more *natural*, among *others*, than to expect *conſequences*, like thoſe *here* related, upon ev'ry *failure* of the experiment. For the *fever* in the *firſt* ſtage of the diſorder being allow'd, on *all* hands, of a *ſalutary* tendency, as it is an *effect* of nature to throw off the *infectious* matter; it follows, that in the *preſent* caſe, as well as in *all* others, in which it may be *ſuſpected*, that by the *preventive* methods uſed, the *blood* may have been render'd too *ſluggiſh* and *languid*, ſo as to have *hinder'd* the venom, it contains, from being *duly* unburden'd on the *ſkin*; there *muſt* ariſe the greateſt *danger*, that in conſequence of *ſuch* ill-judged *retardment* of the *ſalutary* workings of *nature*, *all* the *fluids* will gradually become *putreſcent*; and by being *once* reduced to that *deſtructive* ſtate, will proceed in their *courſe* to infeſt and corrode the *nobler* parts of the frame, and ſo furniſh the world with *many* a ſad monument of *human* preſumption.

§. 16. Theſe *ſuſpicions* the fair and attentive enquirer into nature and truth, will not find *leſſen'd*, but greatly *encreas'd* by what I am going to obſerve with

* See Dr. Wagſtaffe, p. 46. and compare P. I. Sect. I. §. 26, not. where the reader will find *want of eruption* mention'd among the *ſymptoms* obſerved under inoculation, which, I muſt add, proved *mortal* in two caſes.

PART II. Sect. III.

with regard to the THIRD head of objection urged in my Sermon[h], in which I advance, *that patients upon recovery are miſerably infeſted with boils and ſwellings of different ſorts, which, when outward, prove exceſſively virulent; and when inward, cauſe the moſt painful and lingering diſorders, which moſtly terminate in death.* For as no one can doubt of *theſe* effects, and the Letter-writer[i] does *not* pretend to *diſpute* them, well knowing that they can be proved by a *cloud* of witneſſes, as well *dead* as *living*, it is to no purpoſe to *aſk* with my opponent, whether they are *chargeable* on the *inoculated* Small-pox *only?* It is *enough*, that in the *natural* way they are hardly *ever* obſerved, but in the *worſt* ſort, thoſe of the *confluent* kind; whereas in the *artificial* they hardly *ever* fail to attend the very *beſt*, thoſe of the *diſtinct*. It is of much *greater* conſequence to note, that as the *objection* charges *theſe* evils on inoculation, not ſtrictly as *peculiar* to it, but as in *that* way *more* to be apprehended, and actually *more frequent*, more *obſtinate* in cure, and more *fatal* in effect, than in the *natural* Small-pox; there is *no* ſolving the *difficulty* ariſing hence, but by *aſſerting* the direct contrary, as the Letter-writer has done; whoſe *temerity* ſhall be confounded *preſently*, after I ſhall have mention'd, for the reader's ſatisfaction, a *few* pertinent inſtances, on the abſolute *truth* of which he may depend, tho' I am not at *liberty* to tell names. The *firſt* is that of a young lady, who a *few* months *after* inoculation was ſeized with a *lethargic* diſorder, of which, through *great* good fortune, ſhe was *relieved*, by a *tumor* near the *throat*, which being *lanced*, and cured with *difficulty*, was follow'd with *another* cloſe by it, and immediately after with a *third*. The *next*, I wou'd mention, is *that* of a young gentleman, who within about *two* months after the *operation*, broke out into *virulent* ſores from head to toe, which kept him for a *long* time in a languid,

[h] p. 27.

[i] p. 23.

languid, *ſickly* ſtate. To *theſe* I beg leave to add, as *connected* with them, the caſe of *another* young gentleman, who in about the *ſame* ſpace of time was ſeized with *convulſions*, in the *ſecond* fit of which he loſt his life; and *that* of a perſon *lately* inoculated at *Feverſham*, who, notwithſtanding his *regimen* and evacuations, and a *ſucceſsful* operation, *died* ſoon after in *London* of a violent *inflammatory* fever. It is true, that theſe *latter* inſtances afford no proofs of *outward* tumors, but they give *fair* room to ſuſpect, thoſe perſons ſuffer'd for *want* of them; juſt as we have ſeen *above*[k], that *others* have *lingered* or *loſt* their lives for a ſimilar *want* of *due* eruption. PART II. Sect. III. §. 17.

[k] §. 14. and below, §. 19.

§. 17. Notwithſtanding *all* this, my opponent tells us[l], but without the *leaſt* proof, *that on a fair examination, we ſhall find theſe ill conſequences in a much frequenter and greater degree, attending the natural, than artificial Small-pox*: And what is *more* ſurpriſing ſtill, he attempts to *reaſon* us into a *belief*, that what he thus *aſſerts*, tho' contradicted by *experience*, is yet *more* conſonant to *truth*, than what I have maintain'd. But here, *luckily* for me, I have the *honour* and *happineſs* of being ſupported in my *opinion* and *reaſonings* by the very learned and judicious Dr. *Mead*, whoſe *words* are ſo *expreſs* in my *favour*, ſo *full* to my *purpoſe*, ſo directly *contrary* to the Letter-writer's *bold* aſſertions, and *unphiloſophical* conjectures, that it wou'd be *folly* and *preſumption* in me to ſay any thing of my *own* upon the ſubject. *It ought not to be omitted*, ſays the Doctor[m], *that boils and ſwellings, under the ears and in the armpits, ariſe* MORE FREQUENTLY, *after the diſtemper procured by art, than after that which comes of its own accord* *; *for this reaſon, as I ſuppoſe, that*

[l] p. 23.

[m] p. 97.

 the

* *Abſceſſes in the axilla, tho' infrequent* (ſays Dr. Kirkpatrick, Anal. p. 142, *ſeqq.*) *happen* oftner *to the inoculated, than after the*

PART II. Sect. III. §. 18. *the venomous matter is puſhed forward with leſs force; which diſadvantage nature makes amends for this way. Therefore all poſſible means are to be uſed to ripen ſuch tumors, of whatever kind they are. If this cannot be done, they muſt be open'd by inciſion; and when all the matter is drawn out, the body muſt be purged by proper medicines, which are to be oftner repeated in this, than in the natural diſeaſe.*

§. 18. In the mean while, not to let my opponent's manner of *reaſoning* paſs by *unnoticed*, I muſt beg leave to obſerve, that it *highly* concerns him to [z] p. 23. ſhew, that *under inoculation there is*, as he aſſerts[z], *leſs matter, and that leſs malignant, to return into the blood.* For in *ſuch* caſe, why any *boils* at all? And why are medicines *more frequently* to be repeated? Nay, how is *this* conſiſtent with what the gentle- [a] p. 17. man gives as a *general* advantage of the practice[a], that *the number of puſtules is infinitely ſmaller* in *that*, than in the *oppoſite* way? For one wou'd think, the *leſs* there was thrown off upon the *ſkin*, the *more* muſt be left *behind:* Unleſs my opponent will maintain, that *all* inoculated perſons have juſt the ſame *paucity* of variolous matter *within* them, and that *all* that matter, or *near* all, is contain'd *within* the puſtules; which will oblige him to ſhew, by what *means* this is brought about *; and why, if *ſuch* means

the natural diſeaſe; and are probably owing to the tendency of humours to the ulcers; which ulcers have continued to diſcharge ſometimes for ſeveral weeks, and proved ill-conditioned and troubleſome *in a few inſtances. Neither are we without ſome rare examples, where the ſight and beauty of an eye has ſuffer'd from the artificial diſeaſe.—I knew a young Lady of a fine complexion for this diſeaſe, who being tired of a little confinement under a very light infection, after looking out of an airy window, complain'd ſuddenly of a pain in the axilla of the inoculated ſide, which inflamed, and forming a large abſceſs, proved of a ſtrumous diſpoſition.*

* Dr. Kirkpatrick in a *note* (p. 173.) conjectures, that the *infuſed* pus under inoculation, may have an *effect* on the *blood* and *ſolids*, to promote the *excretions* of perſpiration and urine, and ſo leſſen

means there are, they are not *capable* of clearing us *quite* of this troubleſome and dangerous *inmate?* To ſpeak the *truth*, all this is *beſide* the queſtion; as the point *here* is not, what the puſtules may *return*, but what they *contain?* If they encloſe *all*, the blood was impregnated with, or *near* all, there can be no boils; and in *fact* no boils are obſerved in *ſuch* caſe; but if they do *not*, the *Phænomenon* is accounted for, eſpecially when the *puſtules* are *few* in number, or of the *flux* kind. We may therefore *aſſert* it with *great* confidence, that the real *cauſe* of the more *abundant* quantity of *tumors* under *inoculation* can be *no* other, than what Dr. *Mead* aſſigns above, *the languid ſtate of the blood*; ſince a more *vigorous* exertion in that *fluid*, cou'd not but have *forced* out upon the *ſkin* that *ſuperfluity* of *peccant* matter, the *boils* evidently ſhew *it* to have been *at the time* overcharg'd with.

§. 19. Shou'd it be aſked, why ſo much *ſtreſs* is laid upon theſe *conſequences* of inoculation? I beg leave to aſſign for *reaſon*, the direct *uſefulneſs* of theſe obſervations, to *reſtrain* perſons from giving *inconſiderately* into *this* practice; ſince from *this* head of enquiry it becomes evident, beyond *all* contradiction, that the *milder* the eruption, and all *other* ſymptoms of the diſeaſe, appear, (which is the very *benefit* ſought for by *this* operation) the more *imminent* and certain the *danger*, that the *venomous* matter, ſet on *floar* by this expedient, and ſtill *deli-*

 teſcent

leſſen the *quantity* of the variolous matter: But beſides that all this is *mere* ſuſpicion, not yet countenanc'd by *any* obſervations on the *increaſe* of *perſpiration* under *thoſe* circumſtances, or the *viſible* diſcharge by *urine*; it will not be *eaſy* to ſhew, why the *inſpired* infection in the *natural* way, which, it is acknowledged, has the ſame *ſtages* of operation, ſhou'd not be attended with the *ſame* effects. At leaſt till *thoſe* obſervations are made, and a fair *compariſon* inſtituted, no *kind* of judgment can be form'd, on which to *depend*, nor conſequently *any* argument rais'd on ſo *ſlender* a foundation.

PART II. Sect. III. §. 20, 21.

teſcent in the blood, for want of *ſufficient* force to expel it, may *unhappily*, through a *like* defect, be kept *back* from gathering in *outward* tumors, and throw *itſelf* on ſome of the *nobler* parts of our frame, to the *certain* deſtruction of *thoſe*, whoſe *hopes* of better effects from *this* advent'rous experiment, are *juſt* as *reaſonable*, as the thought of drawing *ſalutary* waters from a *poiſon'd* ſpring.

§. 20. One wou'd imagine, an *inſtance* ſo demonſtrative of the *hazardous* nature of inoculation; an inſtance, ſo ſtrongly ſupported both by *reaſon* and *teſtimony*; and ſo *expreſly* allow'd of by my opponent, tho' *induſtrious* on *all* occaſions to repreſent the *practice*, as both *mild* and *ſafe*; cou'd not but induce *conſiderate* minds, to *ſuſpect* the very *bold* aſſertions the *friends* to inoculation ſo *plentifully* deal in; and to think more *ſeriouſly* upon the ſubject, than *many* are obſerved to do. Eſpecially, when, notwithſtanding what the Letter-writer has maintain'd to the *contrary*[p], I can ſtill urge, as an *additional* diſcouragement, what I advanced in my Sermon[q], as a FOURTH objection, *that there is great reaſon to fear, leſt, beſides the diſtemper look'd for, many others may be infuſed into the ſound body by this advent'rous meaſure.*

[p] p. 24.

[q] p. 28.

§. 21. Yes, tho' my opponent may think *he has ſhewn ſuch fear to have no ground either in reaſon, or the obſervations of the ſkilful*; he muſt permit me to ſay, that I am *ſtill in* the oppoſite *opinion*, and doubt not, but my reader will be *ſo* too, when he ſhall have *weigh'd* particulars. It is *already* a very *material* circumſtance, that in the *reaſoning* part of his argument[r], the Letter-writer does not *really* touch the *point* in queſtion. We are not *debating*, whether the Small-pox, or any other *infectious diſorder, does produce matter peculiar to itſelf*; nor yet, whether *the ſeeds of diſeaſes* (which we conceive *contain'd* in the variolous puſtule) *are cohe-*

[r] p. 10.

rently

rently and by contact united together; or are likely, *at one and the same time to produce their different effects*: But whether *the matter of a variolous pustule is simple and uncompounded*; variolous *only*; or whether the *pustule* does *detain* in its *gross*, *viscid*, *purulent contents*, besides *such* matter, *the seeds* of *different* diseases, which, being *infused* into the body *together*, may, at one and the *same* time, or in immediate *succession*, or some *while* after (no matter when) become the *causes* of more distempers, than what is *desired* or *look'd* for. This is *precisely* the state of the question before us; which it is very evident is *not* affected in the *least* by any thing my opponent offers *. On the contrary, as *this* point is left *untouched*,

* If my reader attends *carefully* to the state of the question *here* given, he will not, I believe, be *much* affected by what Dr. Kirkpatrick has said (Anal. p. 137.) not without a *mixture* of warmth and drollery, on the subject of *this* scruple. The Doctor's *first* argument is, that the *seeds* of contagious diseases being *distinct*, as the diseases; and yet each *kind* of them connected with their *peculiar* disease, if *more* seeds than the *variolous* were *emitted*, the diseases *peculiar* to them must at the *time* have been apparent: But nothing of *this* kind having been *ever* observed, the *contrary* must be true. This is exactly the *same* argument with that of the Letter-writer, and receives the *same* answer. It is founded, like *that*, upon this *fond* supposition, that the *seeds* of *different* diseases must operate at *one and the same time*, by indivulsible connection; as well in the person, whose *blood* contains and *emits* these seeds, as in the person, into whom they are supposed *transfusable*; which I deny. For as to the *emission* of seeds, this may be brought on by *any* cause violently *agitating* the fluid that contains them; whilst their *proper* symptoms cannot be expected to *appear*, unless they are *affected* by their corresponding *stimuli*. And as to the *transfused* occasional *causes* of distempers, they, it is plain, will *not* operate of *themselves*; but in proportion to the *inflammable* matter they *meet* with; and therefore, as *that* is in *quantity* or *disposition*, will either proceed *briskly* or *lazily*, or lay *dormant* for a while; and perhaps in *some* cases some of them may be *subdued* by their *more* virulent *companions* for a *time*, till *these* have *spent*, and the *others recover* themselves. This is plain enough with regard to *diseases*, that require a *combination* of an *outward* and *inward* cause to give them *existence*.

And

PART II. SECT. III. *touched*, juſt as it was *before*, my reader is at *full* liberty to determine *it* on which ſide he thinks *beſt*; tho'

And as to *ſeeds* that act *ſingly*, and may be conſider'd as *poiſons* in their own nature; theſe are *eaſily* underſtood *capable* of being emitted at a *time*, when they were *not* come to their full *maturation* and germinating ſtate; and upon the *ſame* account *capable* of being *detained* for a *long* while in the *ſame* inefficacy in the body, they are *tranſfuſed* into, and perhaps the *longer* for being caſt into a *freſh* and *different* ſoil. — The Doctor's *ſecond* argument, which ſerves to prove, that *thoſe* diſorders, which are mere *propenſities* of fluids or ſolids, *cannot* be communicated without *tranſfuſing* with them the conſtitution and *ſtamina* of the perſons in whom they reſide: This, if any one *ever* was weak *enough* to maintain the *contrary*, we grant the Doctor, is *all* very concluſive againſt *ſuch* an opinion. But then I muſt preſume to ſay, it affects *not* thoſe, who are ſpeaking not of *diſeaſes*, but of the *ſeeds* of diſeaſes; which, it is hoped, may be *tranſfuſed*, without *neceſſarily* bringing along with them conſtitution and *ſtamina*.—The Doctor's *third* argument, that *hereditary* diſeaſes can be acquired by *propagation* only, is *below* the Doctor to urge. They are *originals*, before they become *hereditary*; and whether the *one* or the *other*, if they have *ſeeds*, thoſe ſeeds may without *contradiction* to reaſon be held *communicable*. The gout in *ſome* is acquir'd, in *others* hereditary: And that *this* diſeaſe has its *proper* material *ſeeds*, is as certain, as I believe it *certain*, that *theſe* ſeeds may be *tranſfuſed* from the *blood* and *humours*, that contain them. — The Doctor's *fourth* argument, that the *diſpoſitions* of the blood to *certain* diſtempers muſt be *changed* and *loſt*, if that blood *itſelf* is *corrupted* by the variolous matter, is not only *ſuppoſition*; but, granting, *that* ſuppoſition, is either *nothing* to the purpoſe, or a mere *begging* the queſtion. That the *blood* undergoes ſome *change* in the puſtules, cannot be gainſayed, but that it is *corrupted*, when the variolous *miaſmata* and *principles* are and may be *borrowed* from thoſe puſtules; the Doctor himſelf, I believe, will *not* be ready to admit, leſt it ſhou'd give *room* to infer, that the *infuſed* matter muſt *conſequently* be more *virulent* and noxious, than what is *convey'd* by the *free* air. However, ſuppoſing the blood *corrupted* by the variolous matter, and its *diſpoſitions* changed, how does this affect the *point* we are upon, which concerns the *ſeeds* of diſorders? Or if the Doctor wou'd *extend* the influence of the *corrupted* blood even to theſe *ſeeds*, in ſuch caſe to ſay, as the Doctor does, that *if ſuch corruption aſſimilates* thoſe ſeeds, *and changes their conſiſtency, figure, and texture, they are ſo aſſimilated, and their former effects muſt ceaſe:* This is taking *that* for granted, which ought to be proved, and

tho' I cannot help *fancying*, he will be *inclined* to believe, that the variolous *puſtules* may contain the *ſeeds*

and which, when *attempted* to be proved, will be *directly* contradicted by the *plain* and undoubted effects of the *variolous* matter *extracted* out of this *ſame* corrupted maſs. — The Doctor's *fifth* argument, that becauſe *the confluent Small-pox do not generate their own degree and mode of this diſeaſe, it is ſcarcely conceivable they ſhou'd tranſmit another eſſentially different:* This again is *below* the Doctor, who muſt know, that we do *not* maintain, the *ſame individual material* ſyſtem, that brings on the *Small-pox*, to be *capable* of producing by its *ſole* efficacy *any other diſorder beſides its own*; but that the *vehicle*, the pus which *contains* the variolous *principles*, may contain the *ſeeds* of other diſorders, beſides thoſe of the variolous kind, and that the *lint* or cotton may *undiſtinguſhingly* imbibe *ſome of every ſort*. In the mean while, I wou'd deſire the Doctor to attend *carefully* to the argument he urges *here*, as I cannot imagine, but that it will furniſh him with a pretty *evident* token, that the *corruption* of the blood under *this* diſeaſe, is not ſo *intenſe*, as the Doctor repreſents it *above*; ſince, cou'd it *change the conſiſtency, figure, texture and efficacy* of whatever is *mixed* with it, it is ſurpriſing it ſhou'd not *ſo* operate on the variolous *principles*, and give them the virulence of the *confluent* kind. But to proceed.—The Doctor's *ſixth* and laſt argument appeals to fact, as well *poſitively*, as *negatively*. — In the *former* way the Doctor urges the *caſe* of a lady *inoculated* from a perſon that had a *venereal* bubo; notwithſtanding which, ſhe did well, and continues ſo. But it muſt be allow'd, that if the *venereal* diſeaſe was in *this* perſon upon its *decline*, it wou'd not prove as *communicable* and hurtful, as if in its *progreſs* to ſtill *higher* corruption. And then, ſeeing it is *not* ſpecified, whether the man had uſed *any* means for his *cure* before he was *ſeized* with the Small-pox; whether he had gone through the *previous* evacuations, or *ſalivation* itſelf; (tho' from the *mildneſs* of his Small-pox it may be *ſuſpected* he had; ſuch regimen *avowedly* tending to *ſuch* effect, Anal. p. 218.) for theſe reaſons I am *apt* to believe, *this* inſtance will not be allow'd great *weight*; eſpecially when in *oppoſition* to Dr. Mead's opinion, it wou'd give *room* to think the *venereal* diſeaſe *not* communicable. At all adventures, I make no doubt, but that the far *greater* number of my readers will be of *opinion*, that the lady had great *good* fortune indeed not to catch ſo *defamatory* a diſorder, and that, tho' ſhe *eſcaped* the precipice, a *precipice* ſtill it is, which every *other* prudent perſon will be very *ſtudious* to avoid, if *poſſible*.— The inſtance of the *bite of a mad dog* producing only the *ſame ſpecific and ſimilar diſeaſe*, which is the *other* plea the Doctor urges,

PART II. SECT. III.

ſeeds of *different* diſorders; ſince the *fluids* that ſupply *them* with matter, are *impregnated* with *thoſe* ſeeds;

urges, is ſo *different* in its *nature* and *effects*, from the *variolous* infection, that it can afford *no* ground of *ſimilitude*. For not to ſay now, what *canine* diſorders can be expected to be *communicated*, beſides the *mange* (which, if not wholly *cuticular*, is *more* probably owing to ſome *perverted* quality of the blood, than to any *innate* peculiar *ſeeds* lodged there) it is very evident that the canine *ſaliva* is not *like* the variolous matter a *deſpumation* of the *uncorrupted* blood and humours of the animal; nor does it, like *that*, render the *blood* it is *transfuſed* into, *clear*, *florid*, *and lightſome* in *any* ſtage of its *progreſs*. On the contrary, it is *ſtrain'd* and *ſublimated* from a *putrid*, *gangrenous* maſs; and *when* admitted, it labours from its very *firſt* ingreſs to work the effects *peculiar* to its *corroding*, *diſſolving*, *deſtructive* nature. No concluſion therefore can be form'd from *this* inſtance; tho' I hope, I ſhall meet with *excuſe*, if I take *occaſion* from the ſubject we are upon, to mention a *lucky* incident, which *perhaps* may prove advantageous to *many* of my fellow creatures. It is plainly *this*; that in my wife's family, the *thraſher*, upon the *abſence* of the huntſman, being deſired to nooſe a *mad* bitch, that had *bit* ſeveral *hounds* of the pack, and was laying about her the *more* furiouſly, as ſhe had *puppies*, the poor man, *miſſing* his aim, was *ſeized*, and had his *thumb* moſt grievouſly *tore* by her; and yet was *abſolutely* relieved from the much *dreaded* diſorder, and every ſymptom of it, by *no other* mean, but the *immediate* application of a *bliſter* to the *wounded* part by the lady of the houſe, who knew not what *better* to do for him in his *deplorable* condition. And it is remarkable, that the experiment being *repeated*, ſome time after in the neighbourhood under the direction of a *phyſician*, who uſed to attend the family, and had heard of its *effect*, it was *follow'd* exactly with the *ſame* ſucceſs. But to return.—Not content with the *poſitive* evidence produc'd and now ſhewn *invalid*, the Doctor proceeds in the *negative* way to aſſert, as *others* have done before him, that there are *no facts* to prove the communication of any *other* diſorder beſides the *variolous* by means of inoculation, and ſays *poſitively*, that we may be *ſafely challeng'd* to produce any. This, I confeſs, *amazes* me, when I can *hardly* ſuppoſe the *facts* related in the *next* paragraph, and extracted from the *Royal Tranſactions*, cou'd be *unknown* to the Doctor; eſpecially, as in the proſecution of his *deſign*, he muſt have been engaged for a *good* while in *collecting* whatever cou'd be ſaid *for* and *againſt* the practice. But as I have had *occaſion* to obſerve it *above*, (P. II. Sect. II. §. 24, not.) this muſt have been owing to want of *recollection*; and affords a *pregnant* inſtance,

ſeeds; are *at the time* moſt certainly in *agitation*, be they *more* or *leſs*; can in the *caſe* be thought to convey *nothing* better, than the *off ſcourings* (Dr. Sydenham calls it a *deſpumation*) of the *diſtemper'd* body; and are in *fact* found to be render'd by *fermentation* in the *firſt* ſtage of the diſorder very *clear* and *fluid*, as noted above[a]. In truth, as well may we expect, the *yeaſt* ſhou'd not encloſe in juſt proportion, ſome particles of the hop; or that the *ſea*, full as it is of vaſt *variety* of matter, ſhou'd *in* or *after* a ſtorm, throw up but *one* diſtinct kind of

[a] See P. II. Sect. II. §. 5. and Dr. Kirkpatr. Anal. p. 62.

ſtance, how very cautious *little dablers* in knowledge, (your *minuti philoſophi*) ſhou'd be in their *aſſertions* and *defiances*, when men, that have moved in a *higher* orb, and under more *enlarged* irradiations, are, notwithſtanding *thoſe* advantages, found now and then to *experience* ſomething *human* in like circumſtances. I only add, that tho' the *ſeveral* caſes I have produced, relate *all* of them to the *communication* of but *one* and the *ſame* diſorder, beſides the Small-pox, yet the *fair* arguer will allow them to afford a *ſolid* foundation for building *this* inference upon it; that *all* diſeaſes *excitable* by their *correſponding* principles, may be brought forth by the *tranſfuſion* of thoſe irritating *principles* thro' means of inoculation; which it is *not* improbable, may *ſome* time or other preſent the world with a *new* ſet of diſorders, unknown to their *wiſer* forefathers. And then as to the *ſeeds* of *other* diſeaſes, which, ſo far as is *yet* known, act *independently*, and ſeem not to need an *innate* fuel to give them *ſcope*; theſe, tho' I am not furniſh'd with any *direct* poſitive proofs of their *tranſfuſion* with the *variolous* pus, yet I make no doubt but there are *ſome*, cou'd we perſuade the *ſufferers* to diſcover theſe *ſecrets*. There are certainly *ſome* caſes, in which, *after* inoculation, certain *peculiar* diſorders have appear'd, for the *origin* of which it will be *difficult* to account, but upon the *ſuppoſition* of having been *tranſfuſed*. Be that as it will; were there abſolutely no *ſuch* inſtances, it wou'd *not* be ſurpriſing, conſidering how *long* diſeaſes of *that* ſort lie *conceal'd* even in thoſe that have them *hereditarily*; and how *many* circumſtances muſt *concur*, to bring them forth into *more* viſible action. It is *enough* for us to know, that *certain* kinds of diſeaſes have been *communicated*, to convince us, that *others* alſo may; and that therefore it is not only extremely *imprudent*, but a *breach* of duty in *many* reſpects, to run the *hazard* of *entailing* on ourſelves and our poſterity *miſeries* and torments, we are not *entitled* to.

PART II. Sect. III. §. 22.

its *contents*; as that the *blood* and *humours* of a *diſeaſed* perſon ſhou'd, when *impell'd* by a forcible *ſtimulus*, ſingle out for *extruſion*, among the *different* ſorts of particles they carry, as they go, thoſe of *one* diſeaſe, rather than *another*.

§. 22. Not *leſs* obvious is it, that the *other* part of the Letter-writer's[t] argument, which relates to *authority and the obſervations of the learned*, is as ill-founded as the *former*. For that Dr. *Mead*, notwithſtanding my opponent aſſerts the *contrary*[u], differs from *him* in opinion moſt *widely*, is as plain, as *words* can make it; the Doctor declaring expreſly[w], *that it is not improbable, that ſome other diſtemper beſides thoſe which are cutaneous, may by ſuch a way as this, get admittance, into the ſkin; and ſuch perhaps are ſcrophulous ſwellings, and the venereal diſeaſe.* It is true, that after *this*, the Doctor adds, *that he can hardly believe, that it ever happens, that the ſeed of one diſtemper ſhou'd bring along with it mixed, the procreative matter of another, of a nature quite different from it.* But that the Doctor ſhou'd ſay *this*; and that *not* my opponent *only*, but *every* writer, I have had an *opportunity* of conſulting upon *this* ſubject, ſhou'd *all* unanimouſly agree in denying *poſitively*, that there are *proofs* of any *other* diſorder having been *communicated* by inoculation, beſides the *genuine* Small-pox: *This*, I confeſs, *aſtoniſhes* me greatly. However, as the *caſe* is ſo, I am bound in *juſtice* to myſelf and the cauſe I have in hand, to produce *evidences*, tho' *this* be attended with a *kind* of contradiction *highly* diſagreeable to me. And the *firſt* I ſhall appeal to, is the caſe of Miſs *Degrave*, mention'd already *more* than once[x], who, after an *ill* habit of body, with *boils* and *impoſthumes*, following upon her *inoculation*, was, at the end of *three* months, ſeized with the *Small-pox*, and then with the *itch*, as Dr. Wagſtaffe aſſures us[y]; a ſhrewd token, that the *itch* was convey'd

[t] p. 10, and 24.
[u] p. 24.
[w] p. 94.
[x] P. II. Sect. II. §. 24. and Sect. III. §. 14.
[y] p. 42, 43.

to

to her by *means* of the operation. But this will appear moſt *inconteſtably* from the *following* accounts tranſmitted to the Royal Society by Mr. Evan Davis, Aug. 25, 1732[z]. It ſeems, *the Chriſtmas before the date, the Small-pox appeared in Haverford-Weſt in Pembrokeſhire, chiefly of the confluent kind. Towards the ſpring the meaſles became more epedemical, and alſo more fatal than the Small-pox. The meaſles continued to rage till almoſt all the ſubjects in the place were viſited with them, the Small-pox continuing alſo during the whole time, yet making but a ſlow progreſs. About February, Mr. Francis Meyler, one of the ſurgeons of the place, inoculated his own ſon, near three years old, from a child of about the ſame age, who had the diſtinct ſort of the Small-pox, but the puſtules ſmall. He made a ſlight inciſion on both legs, which took only in one. After four days a puſtule appeared on the part wounded, but did not much inflame it, nor make much progreſs. On the 7th day the child grew feveriſh, and on the 8th, or towards the 9th day, (inſtead of the intended Small-pox) the meaſles appear'd all over his body, attended with a cough; at which time the feveriſh diſorder abated, till the 11th or 12th day: Then he grew feveriſh again, and towards the 14th day, the Small-pox appeared, a ſmall diſtinct ſort, and few in number. After the eruption was full, he grew hearty, and ſo continued, not being viſited with a ſecond fever.——About the latter end of March, Mr. Richard Wright (the other ſurgeon of the place) inoculated a daughter of Thomas Keymer, Eſq; between three and four years of age, from another child of about the ſame age, who had a diſtinct kind. In this child, as in the other, the inflammation began about the 4th or 5th; the 7th ſhe grew feveriſh; the 8th eruptions were ſeen all over her body, which proved the regular meaſles. About the 12th ſhe ſicken'd again, and about the 14th the Small-pox appeared.*

[z] Royal Tran. abr. vol. XI. p 208, *ſeqq.*

PART II. SECT. III. §. 23. *From this ſubject laſt mentioned, Mr. Wright inoculated two daughters and a ſon of Nicholas Rock, Eſq; Theſe three children were aged from three to eight years. The inciſion was made in one arm of each child. It produced the ſame effect on every one of them as it did on Miſs Keymer, viz. the meaſles on the 7th or 8th day, and the Small-pox of the diſtinct ſort on the 14th day.*

§. 23. Here then are inſtances *clear* beyond expreſſion, that the *ſeeds* of *different* diſorders may not only operate *ſeparately* at the ſame time, but have been *actually* convey'd into the *ſound* body by inoculation; *two* points which the gentlemen on the *other* ſide the queſtion ſtrongly *affirm* to be highly *improbable*, if not *impoſſible*; as we have ſeen. Nor is it *leſs* evident, that *theſe* ſame inſtances may ſerve at the *ſame* time to ſhew, how *little* foundation there is for what my opponent urges in the *laſt* place[a], *that our ſcruples on this head muſt be fully ſatisfied, as it is in the power of the operator to chuſe his infection from a good ſubject, and to refuſe it from a bad one.* For that Mr. Meyler in the *firſt* caſe above ſtated *borrow'd* the variolous matter from a ſubject in *outward* appearance affected with the Small-pox *only*; that the *other* gentleman did the *ſame* in his *firſt* trial, and in his *laſt*, after the meaſles had *ſpent* their venom, and *diſappeared*; and that yet in *all* the ſeveral inſtances recited, there was, beſides the *intended* diſeaſe, *another* convey'd into the *ſound* body at the very *inſtant* of inoculation, is beyond *all* contradiction *evident*, from the ſeveral *periods* of inflammation and eruption *correſpondent* to thoſe obſervable in the meaſles[b], and from the *uniformity* of theſe ſymptoms in *all* the caſes, without the *leaſt* diſtinction. What then becomes of the *power* our inoculators boaſt of? What *dependance* can any one have upon *ſuch* fond claims? To ſpeak *diſtinctly*; it may be *readily* granted, that no operator,

[a] p. 24.

[b] See Sydenham, p. 173.

operator, *careful* to do his *duty*, wou'd *chuſe* to take the *variolous* matter from any one, whom he *knew* to be at the time infected with any *other* diſorder: But how *come* at this *knowledge*, is the queſtion. The *ſeeds* of many diſeaſes lie *hid* in the blood for *many* years, not in any way *diſcernible* by any body [c], nay not *known* by the perſons in whom they lie *conceal'd*. And where circumſtances *vary*, will the ſubjects, if *adult*, confeſs; or if *young*, will their *parents* frankly and openly *declare* their *hereditary* or *acquired* indiſpoſitions, ſo long, as the *outward* marks and ſymptoms of *theſe* diſtempers keep out of *ſight*, and they are not *appriz'd* of their *ſuffering* by their *ſilence*? No certainly. There is nothing ſo *difficult*, as to prevail on ſuch *kind* of perſons to tell their *ailments*, without *heſitation*, even when they ought to *ſeek*, and might *find* relief for them; and therefore we cannot but reſt *aſſured*, that they will ſtill be *more* averſe to *diſcloſe* ſuch *ſecrets*, when not *they*, but *others*, are to reap *all* the benefit of *ſuch* informations *.

PART II. Sect. III. §. 24.

[c] See above, Sect. I. §. 3.

§. 24. I only add, that if phyſicians, and *thoſe* that operate under *them*, are really *ſcrupulous* in this matter; and *wou'd deem it madneſs* (they are Dr. *Mead*'s words [d]) *to take the morbid matter out of ſick bodies, and not from proper ſubjects, infants or children, ſound in all other reſpects*, as far as can be judged, *and born of healthy parents*; then muſt *thoſe* gentle-

[d] p. 94.

* Of what is ſaid *here*, the reader will find a moſt evident *proof* in the caſe of the lady mentioned in a note *above*, (§. 21.) For that the *practitioner* knew nothing of the man having a *venereal* bubo, when he *borrow'd* the infection from him, this Dr. Kirkpatrick *poſitively* affirms, and muſt in *charity* be ſuppoſed. The Doctor *afterwards* (p. 213.) relates his *inoculating* a young gentleman without knowing him to be ſubject to *ſcrophulous* diſorders, and (p. 207.) recites the caſe of Miſs *Wallers*, who was *leprous*, and Miſs *Acourts*, ſubject to *eruptions*: To which the reader ſhou'd add that of the young lady mention'd (§. 17.) who had been affected before with *ſtrumous* ſwellings.

Sect. III. §. 25, 26.

If gentlemen be thought to *lie* under ſome *apprehenſions*, that *another* diſorder, beſides the *intended* one, may be *communicated* by inoculation; and if ſo, *all* that they advance to *diſpoſſeſs* others of their *juſt* fears in *this* reſpect, muſt he accounted *not* very *conſiſtent* with their *real* ſentiments, though *well* enough calculated to *prevent* their *favʳite* practice from being *impeded* in its progreſs by *ſuſpicions* of this ſort*.

§. 25. How, after ſo natural a *deduction*, ſuch ample *confeſſions*, ſuch evident *reaſonings*, ſuch undoubted *experience* to the contrary, it can with any *truth* be ſaid, that *the matter convey'd by inoculation is peculiar and diſtinct: A matter conſtantly obſerved to bring on the deſired diſeaſe only*[e]; this I muſt leave to my reader to determine. I chuſe without further *enlargement* upon *this* ſubject, to proceed to conſider, what my opponent has thought *proper*[f] to offer in *contradiction* to the FIFTH and *laſt* difficulty, I move in my Sermon[g], *from the grief and apprehenſions perſons muſt neceſſarily ſubject themſelves to, whenever the experiment proves fatal to thoſe, on whom they directed it to be tried.*

[e] Let. p. 31.

[f] p. 24.

[g] p. 28.

§. 26. Now in a matter of ſo *ſerious* a nature as *this*; a matter, in which the *preſent* and *future* happineſs of *many* is ſo *deeply* concern'd; one might undoubtedly have *expected* the Letter-writer wou'd have been *extremely* careful both to have *anſwered* the arguments, that had been offer'd to the *contrary*[h], and ſcrupulouſly to have *abſtain'd* from urging *any*

[h] p. 29.

* *Tho' I have conviction myſelf* (ſays Dr. Kirkpatrick, Anal. p. 143.) *that a well concocted pus will operate but in proportion to the quantity and quality of its fuel in the recipient; yet I am entirely of opinion, that the moſt laudable kind of pock, and the moſt unexceptionable habit of body ſhou'd be always carefully ſelected to tranſmit the diſeaſe; as well from motives of prudence, as from a reflexion on the ſhallowneſs of all human ſcience, and the poſſibility of ſuch effects, as have not hitherto ſupervened.*

any thing on *his* ſide the queſtion, that was *not true*; or even in any ſenſe *doubtful*. But if my reader looks for ſuch *fair* dealing *here*, I can tell him, he will *find* himſelf *greatly* diſappointed. Not *one* word has the gentleman dropt in *any* part of his declamation, that might ſatisfy thoughtful and *conſcientious* minds, that it is *right*[i], to *expoſe* any one to a *preſent*, *certain*, and *imminent* danger, where in the *regular* courſe of things *that* danger keeps its *diſtance*, and is *not certain* ever to take *place*, or to become *fatal*; and that to *bring* on by ſuch means the *loſs* of the perſon *ſo* expoſed, is *not* to be conſtrued as being *unneceſſarily*, and therefore *without* warrant and wilfully *inſtrumental* in *ſuch* loſs, to the unavoidable *diſquiet* of our *preſent* lives, and the certain *hazard* of our *future* enjoyments. And yet one wou'd be tempted to think, *this* was a conſideration well worth *ſettling* ſatisfactorily; nay, a conſideration, which, whilſt it ſtands *unimpeached*, makes *every* other ſurmiſe of no manner of *account* in this debate.

PART II. Sect. III. §. 27.

[i] See P. I. Sect I. §. 10. and P. I. Sect III. §. 4, 5.

§. 27. Say with my opponent[k], that *the pleadings of nature lead the parent to do every thing in his power to ſecure his child's life.* I aſk, is that life *actually* or *certainly* in danger? or if *uncertainly* and at moſt at a *diſtance*, can the dreaded evil be guarded againſt no *other* way, than by the *practice* propoſed? If *neither*, as has been *ſufficiently* proved in the Sermon, and *this* Vindication of it[l], then is the parent's affection *miſpent* in the uſe of an *unneceſſary* mean, and he *without excuſe* and *ſolely* anſwerable for the *bad* conſequences of his *irrational* officiouſneſs. Say again, *that reaſon and obſervation unite to recommend inoculation as generally ſafe and ſucceſsful*[m]; I aſk, whether if the *ſame temperance and regularity*, which is obſerved, and the *ſame attendance*, which is given in the *artificial*, were to obtain in the *natural* way (and that they may, no one will venture

[k] P. 24.

[l] P. I. Sect. I. §. 10. P. II. Sect. II. §. 8. and Sect. III. §. 8.

[m] Comp. P. I. Sect. I. §. 25. and P. II. Sect. I. §. 6.

PART II. Sect. III. §. 28.

venture to *deny*) the diſtemper wou'd not be *equally* ſafe? If it wou'd, then the parent, who prefers the *former* method of infection to the *latter*, has manifeſtly *no reaſon* for his choice, and if his child *miſcarries* merely through his *wilfulneſs*, he is *chargeable* with having been *unreaſonably*, and therefore *unneceſſarily inſtrumental* in the loſs of his child's life. Say in fine, *that the parent in all that he has done towards his child, has done nothing, but what in like circumſtance he cou'd have wiſh'd done unto himſelf*; I aſk, whether we are to underſtand thoſe *wiſhes* of mere *humour*, or *reaſonable* expectations? And if of the latter *only*, whether *any* one in his *right* ſenſes, *ever* can be ſuppoſed to *wiſh* his *life* had been hazarded *without* a cauſe? If *not*, the parent, that *endangers* his child's life, evidently *endangers* it thro' *humour* only; and ſo *both* contradicts the goſpel's *rule*, and in caſe of *loſs*, ſtands *convicted* of having *unreaſonably*, and conſequently *unneceſſarily* brought on the *death* of his child. Indeed, ſo *far* are *thoſe* ſeveral *hints* from affording any *comfort* under the *afflictive* circumſtances, we are treating of, that, not to mention the complicated *unlawfulneſs* of the deed[n], they furniſh out ſo many *diſtinct* and *unexceptionable* proofs of the *wilfulneſs* and conſequent *guilt* of all that offend in *this* particular; and ſo much *need* was there for the Letter-writer to have *clear'd* the argument *out* of his way, before he *attempted* to offer any thing in *alleviation* of mens *ſelf-judgments* and conſequent *apprehenſions*.

[n] See P. I. Sect. I. §. 7. and Sect. II. §. 4. and Sect. III. §. 11.

§. 28. Nor can I *perſuade* myſelf, that the matter is *mended* in the leaſt, by ſaying, as *others* do, that no one ſhou'd be *diſturbed* at the *conſequences* of any action, purſued after *mature and impartial deliberation*. For tho' the maxim be *true* in the *general*, it ſuppoſes in the *preſent* caſe, what it is highly *unreaſonable* to ſuppoſe. It takes for granted, that men do *fully*, *maturely*, *impartially* deliberate both

on the *natural* and *moral* conſequences of the *practice*; and that *ſuch* deliberation *tends* to ſhew, that if they give into the *device*, they do *that*, which is *wiſeſt* and *beſt* at the time of *acting*. But who *needs* to be told, after what has been advanced in *this* performance, and the Sermon *it* comments upon, either that men do *not* ſo deliberate, or that if they did, they cou'd *never* ſubmit to the operation? Both points, I apprehend, by much *too* evident to require any *enlargement*. And whilſt they are ſo, I *cannot* help thinking, that *when* the mind *after loſs* ſhall have recover'd the *free* uſe of its *faculties*, and ſhall be *no more* influenc'd by its *paſſions* or fond *ſurmiſes*, it will not fail to *condemn* itſelf, for *not* having *deliberated* more *maturely* on a matter of ſuch *great* conſequence, and *ſo* find the *maxim* alledged to *afford* cauſe for *grief*, rather than *comfort*.

§. 29. If after this I ſhou'd enter into a *formal* refutation of thoſe *other* pleas, ſome may *perhaps* be tempted to *offer* in the caſe; *thoſe*, namely, of the *end juſtifying the mean*, and the *righteouſneſs of intentions* preventing all *guilt*; I ſhou'd think myſelf reſponſable for *miſpending* my reader's time, when he cannot but *ſee* and *know* the very *bad* uſe that *actually* has been, and *may* at *all* times be made of the *firſt* of theſe *palliatives*, and when the *laſt* has *already*[o] been ſpoke to moſt *fully*. I chuſe to obſerve in *this* place, that I cannot be *blamed* for charging my opponent with *unfairneſs*, both in *ſuppoſing* throughout his argument[p], that the *danger* in the *natural* way is *greater* than under *inoculation*[q]; and in ſpeaking of this *human* device as an *appointed mean: a mean held out by Providence for the ſecurity of mens lives*[r]. It is notorious, that *both* theſe *points* are *abſolutely* in queſtion; and, if I am not *miſtaken*, moſt *certainly* to be determined in

[o] P. I. Sect. II. §. 5. and Sect. III. §. 12.

[p] P. 25.

[q] See P. I. Sect. III. §. 4, 5. and P. II. Sect. I. §. 6. and Sect. III. §. 12, 13, 19.

[r] See P. I. Sect. I. §. 17, *ſeqq.*

PART II. SECT. III.

in the *negative*. And ought any thing *doubtful*; and much more, any thing that ſeems demonſtrably *falſe*, to be pointed out as a *proper* foundation for mens *hopes* under their *juſt* apprehenſions of vengeance? Or is there any principle in *reaſon* or *religion*, that will juſtify us for *ſowing ſuch pillows to mens armholes?* If the friends to inoculation have *any* thing to plead in *favour* of their *beloved* practice, let them ſpeak *out* with all the *energy* and ſtrength, that *reaſon* and *experience* can furniſh them with; and I dare promiſe for *one*, that they ſhall be *heard*, and where they ſay *right*, ſhall be *applauded*. But don't let them *build* upon *doubtful* or *falſe* facts; eſpecially in ſo *important* a concern, as the *preſent* well-being, and *future* happineſs of their fellow-creature. If they can *gueſs* at the *agonies* of a *ſelf-condemning* breaſt; if they can *paint* to themſelves the *terrors* and *diſtractions* awaiting the *guilty* in an *after-ſtate*, they ſhou'd *ſhudder*, methinks, at the *thoughts* of being in any way *inſtrumental*, (and much more under *falſe* pretences,) in leading men into *actions*, that muſt, that cannot *but* be attended with ſuch *doleful* conſequences. *It is impoſſible, but that offences will come; but wo unto him, through whom they come.* And if I add, that theſe gentlemen *ſeem* to render *themſelves* ſtill *more* inexcuſable, by talking of *thankfulneſs to the Divine Goodneſs for means appointed, and their humble prayer for a bleſſing on the uſe of them*[a]; I imagine, I ſhall not be thought to carry things too far, ſince it cannot *well* paſs for *leſs* than a mere *guiſe* of religion, and an *impious mockery*, to *thank* God for *what* he has *not* appointed, and to crave his *bleſſing* on *what*, for its *contrariety* to His laws, and unheard of *preſumption*, He cannot but *condemn*. Indeed, how wou'd it ſound, were we to hear *ſuppliants* of this caſt breathing forth their *oraiſons* in manner following. —— *O thou great Creator and dread Sovereign of this univerſe!*

[a] Let. p. 25.

tho' thou haſt made all things out of nothing, and all things muſt therefore be abſolutely dependent on thee; tho' thou in thy kind providence art pleas'd to ſupply us with all neceſſaries for our ſuſtenance, and continually to guard us againſt numberleſs dangers, and canſt not but be deem'd, on theſe and other accounts, actually concern'd for our preſervation; tho' thy wiſdom, infinite in perfection, and extended through all thy works, muſt needs always judge beſt of what may really tend to this ſalutary purpoſe; thy goodneſs diſpoſe thee to effect it where truly beneficial; and thy power enable thee to bend all nature to thy abſolute will: Yet we, thy creatures, finite, imperfect, weak, fallible, and fallen, as we are; preſume to imagine, we have deviſed a device; which, tho' inconſiſtent with thy laws [t], *contrary to thy will* [u], *full of diſtruſt as of ſarcaſms, on thy nature and actings* [w]; *we flatter ourſelves, thou can'ſt not diſdain to accept our unfeigned thanks for, as directed to by thy ſecret influences, to ſupply the deficiencies and inefficacy of thine own appointments and operations; and calculated to ſettle effectually the independency we are ever aſpiring moſt wiſely and dutifully to wreſt unto ourſelves, from thee our ſole ſecurity.—Nor dare we entertain the leaſt doubt, but that, as we crave it at thine hands with hearts brimful of duty, ſo wilt thou in thy boundleſs goodneſs and mercy, tho' it ſhou'd imply a frailty more than human, vouchſafe, in token of thy approbation, to bleſs our undertakings, ſo clearly tending to ſet forth the glory of thy being and ſacred attributes, in faireſt colours; and ſo irrefragably evidencing the deep ſenſe we entertain of our obligations to obedience. Hear us therefore, we beſeech thee, for thy great name's ſake; and turn not away from us, who are ſuch zealous promoters of it. So ſhall we go on in praiſing thee moſt conſiſtently; and ſo ſhall we be enabled to contribute effectually to the full eſtabliſhment of thy kingdom of righteouſneſs in the hearts and lives of all thy creatures.* —— Wou'd not an addreſs of *this*

[t] P. I. Sect. I. §. 5.
[u] P. I. Sect. I. §. 19.
[w] P. I. Sect. I. §. 17, 18, 19, 20, 24.

PART II. SECT. III. §. 30.

caſt, if preſented to an *earthly* prince, be deem'd the higheſt *inſult* that cou'd well be offer'd to his *perſon* and *dignity*? And wou'd not *he*, that ſhou'd *venture* to take ſo *audacious* a ſtep, be *unanimouſly* condemn'd, as *guilty of injured majeſty*? Moſt ſurely. And ſhall any *reptile* dare to approach the high *Supremacy* of heaven with words ſo *hypocritical*? with profeſſions ſo *injurious*? Better were it a *thouſand* times to throw off the *maſk*, and ſay at once, *our powers are our own, who is Lord over us.* This wou'd be *diſobedience* only; diſobedience *avow'd*, not *diſguis'd*. But to *inſult* the great, the good Creator, as it were to his face, by declarations *worſe* than *empty*, being full of *deceit*, this is *complicated* wickedneſs; a *kind* of conduct, that calls for *repentance*, and muſt be repented of before it *can* be *pardoned*.

[z] p. 25.

§. 30. As to what the Letter-writer *ſubjoins*[z], to ſhew, that in caſe of *loſs*, there is *equal*, if not *greater* reaſon for any one's *grief* and *ſelf-condemnation*, when *that* loſs is brought on in the *natural*, than when in the *artificial* way: This I *cannot* for my life look upon in any *other* light, than as a deſign to *confound* things moſt *clear*, and *perplex* mens underſtandings. In the name of goodneſs, what *kind* of *ſelf-condemnation* are we ſpeaking of *here*? That, which ariſes from a *tender*, *weak*, *ſuſpicious* temper of mind; or that, which is founded in *reaſon* and *conviction*? Of the *latter* undoubtedly. And is there any *ground* for *ſuch* ſort of compunction in the *preſent* caſe? Can the parent, that is *careful* from the *firſt* to lead his *child* into the *ſtrict* obſervance of *every* practice, conducive to the *health* and *well-being* of both his *mental* and *bodily* conſtitution; and who under the *diſtemper* does not through *coveteouſneſs*, or ill-judged parcimony, *withhold from his own fleſh*, the very *beſt* aſſiſtance and care his *circumſtances* and *ſituation* enable him to procure; can

ſuch

ſuch a one be tormented with the thoughts of *guilt*, if, notwithſtanding all his *rational* and *well-placed* attention, he ſhou'd be ſo *unfortunate* to *loſe* the fond object of it? Hardly can *any* one think ſo, that will *ſeriouſly* reflect on the matter. For that in *this* caſe the *parent* follows the rules of *right* reaſon, and the *laws* of nature; that he *exerts*, and exerts *properly*, and in due *meaſure*, every *power* the Providence of God has *vouchſafed* him; and that, if the *child* miſcarries after *all*, this *failure* muſt be aſcribed, *either* to ſome *inward* evil in its *make*, or ſome *outward* indiſpoſitions in the *air* and *ſeaſon*; or to the wiſe *decrees* of heaven, and therefore to *cauſes* not capable of being *prevented* or *remedied* by any *human* means; no not by inoculation itſelf[y]: All this is as evident, as any *apparent* truths, that *ever* were offer'd on *any* ſubject. PART II. Sect. III. §. 31, 32.

[y] See P. I. Sect. I. §. 21, *ſeqq.* and §. 30. and P. II. Sect. I. §. 6. and Sect. II. §. 17.

§. 31. What then ſhall we lay to the *charge* of one ſo *extenſively* rational; ſo *ſeemingly* innocent? Why, according to the Letter-writer[z], he is blameable *for not ſubmitting his child to inoculation, and ſo not giving him all the chances for life, which prudence ſuggeſted, and experience confirmed.* He is blameable likewiſe, *becauſe of his ſupine negligence, in not embracing the kind means, which Providence holds out to him.* He is ſtill further blameable, *for expoſing himſelf to perpetual diſquiet from every day's ſight of the good effects of inoculation in his neighbour's children.* In fine, he is blameable, *for not having procured his child all the comfort he might.*

[z] p. 25.

§. 32. It is *eaſily* perceived, that the *firſt* and *laſt* of theſe *falſe* accuſations, are but *ſubordinate* parts of *one* and the *ſame* complaint; he that denies another a *chance for life*, manifeſtly denying him a chance for *that* and *every* other inferior *comfort*. It is in *like* manner evident, that the *ſecond* inſtance being founded on a *fact*, proved in *more* than one way

PART II. Sect. III. §. 33.

[a] See P. I. Sect. I. §. 17, *seqq.*

way[a] to be absolutely *false*, that must of course be thrown *out* of the number, as *invalid*, and of *no* account. And as to the *third*, it is clear, that if the *disquiet* mentioned, means *no more* than a *concern* for the *loss* sustain'd; *this* is nothing to our *present* purpose; it being *natural* for *such* grief to arise, *where* there is not the *least* ground for *self-reproach*; or if the *disquiet* denotes *self-condemnation*, then the *renewal* of it can *never* be understood to take *place*, *unless* there was *cause* for it at *first*; and so *this* turns out a mere *begging* of the question.

§. 33. Our *present* task is accordingly reduced to the determination of this *one* point; namely, *whether a parent, careful as we have represented him, can upon the loss of his child by the disease in the natural way, condemn himself for not having by inoculation given him all the chances for life, which prudence suggested, and experience confirm'd.* Now for our satisfaction in *this* affair, it shou'd seem we needed *no more* than ask, whether the *parent* had any kind of *certainty* of the child's death *before* it happen'd? For if he had *not*, nor *could* have, the child, for ought he knew to the *contrary*, had a *chance* of *surviving* the disease. Why then shou'd he have quitted *one* chance for *another?* Without a *good* reason, without some *solid* ground of preference, no one ought to be deem'd *self-will'd* enough to *play* at *hazard* with so *sacred* a thing as *life*. This then affords *no* cause for *self-condemnation*. But suppose, on the *other* hand, that human *frailty* and some additional *false* surmises had prevail'd on the *parent* to have submitted the child to *inoculation*, and he had unfortunately *lost* him in *this* way, as he might, (the operation not being *free* from *such* fatality any more than the *natural* Small-pox) in *such* case it is evident, the *self-accusation* wou'd have *assail'd* the parent with *redoubled* force; since under his *uncertainty* and absolute *ignorance* of the *effect*, the

the natural diſeaſe wou'd produce; and under his *conviction*, that *inoculation* is not only *liable* to the *ſame* ſymptoms and dangers[b], but expoſes to *greater*[c], without being *able* to afford the leaſt *amendment*[d] or *advantage*[e]; he cou'd not but have *condemn'd himſelf for* having ventur'd, againſt *all* reaſon, on ſo *dangerous* an expedient, *and not having given his child the chance for life, which prudence indeed ſuggeſts, and experience confirms.* Nay, to carry the argument as *far* as it *really* goes; if the parent's *care* be fully *ſuch*, as it has been repreſented *above*[f], and he can in *thoſe* circumſtances have *no reaſon* to apprehend the *miſcarriage* of his child, but from *cauſes*, which no *human* means can either *prevent* or *remedy*; then let it be ſhewn, what *inducement* he can have for trying an experiment that can in *ſuch* caſe offer no *chance at all*, or how he may yet *condemn* himſelf for neglecting it on *that* account. In truth, *unleſs* people are carried *away* with the *falſe* notion, that in the *natural* Small-pox *death* is *certain*, and a *chance* for life is to be had in the *artificial* only; they cannot be affected *at all* by the Letter-writer's *reaſoning*; ſince it is *little* ſhort of a *contradiction*, to talk of a *chance* for life, where there is *one* already, or where there is *none*. A *better* or a *further* chance are expreſſions *eaſily* underſtood; but a *chance*, where things *are* or *are not* deſperate, is *hardly* intelligible.

PART II. Sect. III. §. 34.

[b] P.I.Sect. I. §. 25. and P. II. Sect. I. §. 6.

[c] P.I.Sect. I. §. 23. and P. II. Sect. III. §. 7, 10, 11, 15.

[d] P.I.Sect. I. §. 21, *ſeqq.*

[e] P. II. Sect. II. thro' the whole.

[f] §. 30.

§. 34. Thus far then it is *extremely* clear, that in *caſe* of loſs *ſelf-condemnation is unavoidable* in the *artificial* way (ſuppoſing the *moral* ſenſe, or *conſcience*, not *as it were ſeared with a hot iron*) and that *it* cannot ariſe, where the *natural* courſe of things is kept to, without the *rational* faculties be reduc'd to great *weakneſs*. So that the *point* before us may well ſeem to ſtand in need of no *further* ſupport. However, as the Letter-writer's repreſentation of this matter, calculated *more* to move the *paſſions*, than

PART II. Sect. III. §. 35.

than to convince the *understanding*, may chance to *impose* on the *tender* and affectionate *part* of my readers; I cannot, in *justice* to them, or the cause, I maintain, suffer *it* to go by without endeavouring on *my* side to draw the *case* in like *pathetick* terms, tho' with a *scrupulous* adherence to *truth*; that so being furnish'd with an antidote to the deception, we may be the *better* qualified to judge of the *real* intrinsick merits of the *dispute*, without the *hazard* of being *misled* by a *false* influence.

§. 35. *Let us then*, after the Letter-writer's manner [g], *suppose a tender and affectionate parent, sollicitous for the welfare of what he esteems his present*, and hopes may prove his *future comfort*; *from a desire of fitting his child to pass through life with chearfulness to himself, and benefit to his neighbours*, applies his most *serious* thoughts and endeavours to *form* and to *enforce* from his *own* experience, and that of *others*, the *best* scheme he can devise of a *regular*, *rational*, and *healthful* life; and not *forgetful*, much less *dubious*, of the *superintendency* of a God, all wisdom, love, and power; but *worthily* thankful to Him for *past* mercies, and *humbly* importunate for *peculiar* blessings on his *righteous* purposes, and the *means* to compass them; so resigns the *darling* object of his *best* care and wishes to the *supreme* disposal, but *without* obtaining that *security* he had *thus* been *studious* to deserve: *Will he not* in his afflictive circumstances *enjoy the chearing reflection*, that in the *whole* of his conduct he has acted with the *maturest deliberation*, and under the *best* and *fullest* exercise of his *distinguishing* powers? Will it not *add* to his *satisfaction* to observe, that he has *conform'd* in his *actings* to the *unerring* dictates of *right reason*, and the *surest* rules of the *purest* religion? Will it not still encrease his *self-applause*, to be able to *assure* himself, that he has not been in *any* degree *unmindful*, but *scrupulously* studious

[g] p. 24.

ſtudious, to the *utmoſt* of his abilities, to *fulfil* what the *tender pleadings of nature*, what the *melting* ſentiments *of paternal affection*, cou'd be deem'd in *juſtice* to require of him? *Will not the further conſideration of his having acted* throughout *agreeably to that expreſs command, and never-erring rule of Scripture, of doing unto others, what in like circumſtances, we ſhou'd deem juſt, and ſo cou'd wiſh to have done unto ourſelves*; furniſh him with an *additional* reaſon for thinking *moſt* favourably of himſelf, as well on account of his *due* compliance with the *law*, as becauſe of his *ſtrict* adherence herein to the *beſt* rule of *equal* juſtice? In fine, will he not look back with ſecret *pleaſure* on the courſe he has held, conſcious of his having *ſeriouſly* endeavour'd, in the *ſeveral* parts of it, not barely to *act humbly*, and with *due* veneration to the Great Author and kind Preſerver of his being, but by his *ſteady* attachment to the *laws* of his *own*, and of *univerſal* nature, to approve himſelf *religiouſly* obſervant of *every* high decree, He, whom he is *made* to pleaſe, has *iſſued* and preſcribed?

§. 36. Is there then any thing, that a *heart* truly human; that a *reaſon* rightly active; that a *religion* juſtly framed; can be *made* to ſuggeſt, in order to *diſturb* the calmneſs and *ſerenity* of a mind, able on a *review* of its *paſt* conduct to affirm *ſuch* things of itſelf? Or is there *equal* or *greater* bliſs to be obtained in any *other* way, under the *loſs* of what we *value*; under the thoughts of *accounting* for the *uſe* of it? None, it ſhou'd ſeem; none, I am *certain*, can be gain'd, if we reſolve to leave this *high road* of nature, and venture into *paths*, not plann'd by her *rules*, nor conſonant to *that* model.

§. 37. To convince ourſelves of it, *let us conſider the ſame intereſting circumſtances of a father lamenting for a child loſt in* the *unnatural* way of inoculation:

PART II. SECT. III. Attentive as we ſuppoſe him to have been to the *important* taſk of his child's education, *will he not be tormented with the ſharp ſting of ſelf-condemnation*, for having deprived him of *that chance* of life which nature under *ſuch* circumſtances proffer'd, and which he had *abundant* reaſon to *confide* in; as what *prudence ſuggeſted, and experience confirm'd?* Will he not *beſides* reflect with *anguiſh* on his cauſeleſs *partiality* in ſubmitting his *darling* to an experiment, in which his *reaſon*, had he *conſulted* it, wou'd *clearly* have inform'd him, there cou'd be *no chance* of life, if there was *none* in the way, he was in? Will he not find his *agonies* render'd extremely *more* piercing ſtill, when his *conſcience* ſhall with *terror* convince him, that he *abſolutely* has *brought on and haſten'd* the death of his child, *beyond* what the God of nature *intended*, and perhaps in a way which *never* was to *affect* or *injure* him? Will he not *likewiſe* be diſtracted with *horror* at the thought of the high *injuſtice*, and fouleſt *tyranny* he has heen *guilty* of, in *hazarding* and bringing to an *end* the life of *one*, whom, as being *his own fleſh*, he ought to have proved *tendereſt* to; and over whom no *law* whatever *inveſts* him with a *right* of *abſolute* diſpoſal? Will it not give a ſtill *keener* edge to theſe *deep-cutting* reflections, to feel it *proved* by his own *innate* powers, that *contrary* to the *eſtabliſh'd* law and *diſtinguiſhing* privilege of his *nature*, he has *neither* been *careful* to exerciſe his *rational* faculties on this *important* occaſion, *nor* made his *reſolves* upon *mature* and impartial *deliberation?* Will it not *further* help to heighten the *doleful* diſtraction of his ſoul, to conſider the amazing *arrogance*, with which he has *rejected* the care of heaven; the inexcuſable *preſumption*, with which he has *ſo* dared to *arraign* the glorious perfections of the Almighty; and the unintelligible *perverſeneſs*, with which he has ventured

to

to *counteract* the well-known *laws* and commands of his *dread* Judge? In fine, preſs'd by all this *weight* of reaſon to admit his *anguiſh* and vexation abundantly *merited*; *and that he did not deſerve future comfort from a Being*, he had not ſcrupled, ſo *unneceſſarily*, ſo *irrationally*, ſo *wantonly*, to *expoſe* to moſt *imminent* danger? *Will not every day's ſight* of the *ſalutary* tendency of a *regular* and virtuous education towards the *ſecurity* of life, under every diſeaſe, and the *loathed* one among others, continually bring to *remembrance*, and *aggravate* theſe *diſtracting* thoughts; and ſo render his *preſent* condition not only the moſt *miſerable*, but the proſpect of *futurity* the moſt *dreadful* human mind can conceive? *If our heart condemn us, God is greater than our heart, and knoweth all things.*

§. 38. In truth, *ſcarce* is it *poſſible* to conſider theſe *affecting* circumſtances *attentively*, without being led to *repreſent* to one's ſelf the *diſconſolate* parent bemoaning his *loſs* in this, or ſuch like *ſad* ſoliloquy. *Ah! Wretch, that I am, what have I done! Whither ſhall I go to eaſe the tortures of my diſtracted breaſt! — Why did I leave the paths of nature! Why contemn the God, that plann'd them! — What means the eſtabliſh'd empire of my reaſon! What view induc'd me baſely to betray it! — Had I no thought! Was I bereav'd of ſenſe! or did an univerſal lethargy o'erſpread my powers! — Was will ungovern'd made to rule man's life! Can wanton pride deſerve to meet with favour! — How cou'dſt thou, my heart, reſign thy influence! How cameſt thou not to ſhrink, when danger lay before thee! — Tell it not in Gath; publiſh it not in Aſkelon; that one, who bore the name of father; one, form'd by nature for tenderneſs and love; e'er cou'd ſuppreſs this ſofteſt plea; or e'er become to his own fleſh a foe! — Yes, the Lord gave; but the Lord*

PART II. Sect. III. §. 39.

has not taken away! 'Tis wretched I, that have; and now ſee plain the foul, the bloody deed! — Forgive, thou pureſt ſhade! Forgive the wrong, and plead thy father's cauſe! — Say; Oh ſay! — But what invades my ſight? What haunts my ſpirit! — The ghaſtly image of my once lovely babe! — Oh horror! Oh deſpair! — What will not man attempt! What evils does he cauſe! — Curs'd be the day, that robb'd thee of thy life! And curs'd the hour, that brought forth this invention! — A deadly poiſon has it proved! A deadly poiſon does it prove to my poor tenter'd ſoul! — Oh! where ſhall I meet with what may ſtill my anguiſh! — Whilſt Heaven frowns an angry look; whilſt all that is within me, joins to prove me guilty; I muſt not think of eaſe! — My portion is compunction! A gnawing worm! Sighs without allay! Tears for ever flowing! — I am weary of my moan! My heart grows faint! My ſpirits ſink! Thrice happy, might I die!

§. 39. Such being a *true* ſtate of the caſe; ſuch the *tormenting* uneaſineſs and *ſelf-condemnation*, which *muſt* and *have* been obſerved to attend *parents*, under the *unfortunate* circumſtance, we have been ſo *largely* conſidering, it ſhou'd ſeem, *no one*, that had a ſenſe of *happineſs*, or a *deſire* of enjoying it, cou'd *ever* become a *friend* to inoculation; when it is ſo *manifeſt*, that it *cannot* be ſubmitted to, without putting *this* moſt *invaluable* treaſure of our *lives* to the moſt *imminent* hazard. And if it be conſider'd, that all this *energy* of woe takes place moſt *certainly*, even *where* the parent is *ſuppoſed* to have done his *duty* in reſpect to his child's *education*; it is eaſily underſtood, with what *additional* force, his *ſelf-judgments* muſt affect him, where it may be proved, he has been *negligent* in this *important* taſk, and ſo perhaps has *occaſion'd* his

his child's contracting a very *bad*, a *dangerous* habit both of mind and body.

§. 40. But there is no need to *ſwell* the account. It contains already *more* than enough to *ſtagger* the ſtrongeſt *reaſon*; more than enough to *ſhake* the ſoundeſt *piety*. I ſhall therefore leave it *there*, without any *further* uſe of it, than to *introduce* this very *eaſy* and *natural* inference; that ſince from what has been *advanced* and *demonſtrated*, under this *laſt* Section of our defence, *inoculation appears beyond all diſpute to expoſe thoſe that ſubmit to it, to many bodily, and to very ſore mental evils*; it cannot but be own'd a *practice* as *pernicious*, as any *human preſumption* ever *devis'd*, or the world ever was *infeſted* with.

CON-

CONCLUSION.

§. 1. HAVING thus *minutely* reconsider'd *every* argument advanced in my Sermon, I am now, I think, at *full* liberty to draw towards a *Conclusion*. For as to *what* the Letter-writer says[h] concerning the *words* of my text, all *that*, upon *inspecting* my Sermon[i], will be found to *differ* from *my* sense, in no *other* circumstance than *this*; that, according to my opponent, his *beloved* practice being a *lawful endeavour to render our lives long, easy, and useful*; it cannot be consider'd as *criminal* in itself, and so cannot possibly be *condemn'd* by the Apostle: Whilst I on the contrary infer of the same practice, that, as it is an *expedient*, proved by a *multiplicity* of *moral* and *physical* arguments, *directly* and *positively evil*; it is therefore a *device*, which no consideration *whatever* can *justify* the *use* of, if St. Paul be admitted to argue *right*. Which representation is *best* founded, is not *now* to be enquired into; nor the *web*, we have been all this while a *weaving*, to be *undone*, and renew'd. The matter lies before the *publick*, for their determination; which, if it shall be in *favour* of *my* state of the case, St. Paul will of *course* become *mine*; if *not*, the Apostle is *no longer* concern'd in the debate.

[h] p. 29.
[i] p. 30.

§. 2. Not to detain ourſelves therefore with ſuch *uſeleſs* altercation; eſpecially after what the gentleman acknowledges here, and elſewhere[k]; I beg leave to obſerve, as much more *material*, and more *ſuitable* by far to my *preſent* purpoſe, that I can, with the *ſtricteſt truth*, and the utmoſt *ſincerity*, declare, that I have *not* met, in *any* part of the Letter-writer's performance, with ſo much as one *ſingle* inſtance, that can be admitted as a *real* doubt; though with *many*, too many, that are built upon *affected evaſions*, *evident miſconſtructions*, *diſtorted reaſonings*, *fond aſſertions*, *and falſe facts*. I may accordingly with the greateſt *propriety* ſay, that what at *firſt* ſetting out I propoſed to myſelf to ſhew, namely, *that my ſubject was in full poſſeſſion of all the force, my arguments might ſeem to have inveſted it with*, has been actually effected; and that conſequently, for ought the Letter-writer has advanced to the contrary, *inoculation* may ſtill be maintain'd to be, in a *religious* and *moral* view, *a ſelf-deſtructive*[l], *inhuman*[m], *and impious*[n] *machination*; and in a *phyſical* one, *an unreaſonable*[o], *unnatural*[p], *unlawful*[q], *moſt hazardous*[r], *ineffectual*[s], *fruitleſs*[t], *uncertain*[u], *unneceſſary*[w] *device*: In a word, *a practice which nature recoils at*; *which reaſon oppoſes*; *and which religion condemns* *.

[k] p 4, and 31.

[l] P. I. Sect. III. §. 4.

[m] P. I. Sect. II. §. 4, 5.

[n] P. I. Sect. I. §. 29.

[o] P. I. Sect. III. § 5, 7. [p] P. I. Sect. I. §. 5. [q] P. I. Sect I. §. 8. and Sect. III. §. 11. [r] P. I. Sect. III. §. 4. P. II. Sect. I. §. 6, and Sect. III. §. 13, 19. [s] P. I. Sect. I. §. 21. [t] P. II. Sect. II. through the whole. [u] P. II. Sect. II. §. 24. and Sect. III. §. 7. [w] P. I. Sect. I. §. 10. P. II. Sect. II. §. 8, 9. and Sect. III. §. 4.

§. 3.

* If Dr. Kirkpatrick ſhou'd chance to read what I have *dared* to ſay here, it is very *likely* he will *again* aver, as he has done in his preface (p. 17.) that *no principle, no zeal can warrant ſuch a groſs miſrepreſentation of facts; ſuch plain falſhoods.* But the Doctor

§. 3. Had the Letter-writer given us *any* evidences of the *candour* and *impartiality* of his diſpoſitions,

Doctor will excuſe me, if I do not *tamely* ſubmit to his *cenſorial importance* (p. 16.) without his favouring me with *ſome* formal proofs of the *futility and impertinence* (p. 11.) of the arguments on which my *concluſions* are founded. The Doctor will permit me till then to look upon what I have advanced as *truth* and reality, evidencing *beyond* contradiction the extreme *futility* and abſolute *impertinence* of *inoculation*, and of every *plea* urged in *favour* of it. *De te narratur fabula.* I muſt add, that the Doctor will now be *able* to judge, what *ſentenced me to publiſh my Sermon*; and whether I had *indeed* ſeriouſly *reflected, where I was to deliver it*; (p. 18.) at the ſame time, that I am apt to *believe*, the Doctor will begin to *diſcover* ſome little *merit* (p. 16.) in the performance; or at leaſt ſome *reaſonings*, not quite ſo *tender* (p. 18.) as he has been *pleas'd* to repreſent them. In the mean while, as we are upon *parting* with the Doctor, tho' I hope *not* for good, it may *not* be amiſs to *remind* my reader of what we have *got* by our *little* acquaintance with the Doctor; which is *nothing leſs* than a plain *confeſſion*, that the *natural* infection may be guarded *againſt* in ſeveral ways. (P. I. Sect. III. §. 5.) That *accidental* circumſtances *often* render it *mortal*. (P. II. Sect. II. §. 34.) —That *inoculation* is directly *contrary* to the nature of all *phyſical* means (P. I. Sect. I. §. 6, not.) — That *it* is not *free* from any one *ſymptom* or *conſequence* incident to the *natural* diſeaſe (P. I. Sect. I. §. 25.) — That tho' a *foundation* for *ſucceſs* muſt be laid in *preparation*, (P. II. Sect. II. §. 8.) yet *neither* preparation *nor* inoculation can *alter* any thing in the *eſſence* or *ſymptoms* of the diſeaſe (P. I. Sect. I. §. 25. and P. II. Sect. I. §. 3.) — That as it is *impoſſible* to know the *quantity* or *quality* of the *innate* fuel, thoſe ſymptoms muſt *vary*, and death itſelf *neceſſarily* appear often, even *where* there were the *greateſt* reaſons to expect the *contrary* (P. II. Sect. I. §. 3.) — That with *theſe* pernicious effects of the diſeaſe itſelf, *other* conſtitutional or incidental *diſorders* of the patient may be expected to *cooperate* (P. II. Sect. I. §. 3.) —That notwithſtanding *many* facts have been and are *conceal'd* by thoſe in the practice (P. I. Sect. I. §. 24.) yet the *above* circumſtances are all *confirm'd* by *experience*; and this *further* particularity, that there are *peculiar* dangers attending the experiment; thoſe, namely, from a *præinfection* (P. II. Sect. I. §. 5.) an *inefficacious* operation (P. II. Sect. III. §. 11.) a *languid* eruption (P. II. Sect. III. §. 14.) a *reinfection*, as well when the operation is *ſucceſsful*, as when *not* (P. II. Sect. II. §. 24. and P. II. Sect. III.

§. 11.

tions, we might *then* have hoped, that the *pains* taken in *this* Vindication, to ſet things in their *true* light, and to ſupport them with the *cloſeſt* and *faireſt* reaſonings, might have ſome *effect* upon him, and help to *furniſh* him with more *correct*, and *better grounded* notions of this *whole* matter, than he has *yet* ſhewn himſelf poſſeſſed of; though, to ſpeak after his own *avow'd* politeneſs, *it was more than he had reaſon to expect* [x]. But, as he has, on the *contrary*, approved himſelf *impatient* of controul, and too *eaſily* yielding to the *inflaming* heat of his temper; ſo as on *every* occaſion to become, like the *chaff before the wind*, the mere *ſport* of his paſſions; it is *greatly* to be feared, that he will continue to look upon his *performance*, as a *finiſh'd beauty* ſtill; notwithſtanding its *dreſs* has, upon *inſpection*, been found, like *that* of Terence's virgin, in many parts *diſtain'd* and *ſqualid*, in all *connected* much as *tatter'd rags*.——

[x] Letter, p. 12.

Virgo pulchra, & quo magis diceres,
Nihil aderat adjumenti ad pulchritudinem;
Capillus paſſus, nudus pes, ipſa horrida,
—— Veſtitus turpis [y];

[y] Phorm. I. 2. 58.

Nor is it *leſs* to be apprehended, that the *ſcrutiny* and *correction* his remarks have been *ſubjected* to,

§. 11.) *obſtinate* and *troubleſome* impoſtumations (P. II. Sect. III. §. 17.) and *exulcerations* of the *bones*, through means of the *inciſions* (P. I. Sect. I. § 23.) — Conſequently, if any one, after the knowledge and full conviction of ſuch *allowances* by our adverſaries, can ſtill have a ſtomach to *ſwallow* down the *abſurd* doctrine of *inoculation*, and either to *propagate* or *ſubmit* to it, *all* I can ſay, is, that he muſt labour under a *canine* appetite, *incurable* but by ſome *extraordinary* interpoſition in his favour, which I *ſincerely* and *heartily* wiſh him.

far from producing a *milder* and leſs *impetuous* ſpirit, will *help* to render it more *ungovernable* and *abuſive*.

Haudquaquam dictis violentia Turni

[a] Virgil, Æn. XII. 45. Flectitur: exſuperat magis, ægreſcitque medendo[a].

However, it cannot well be deem'd *unkind* in me, before I finiſh; to recommend to my opponent's *conſideration* the following ſentiments of two very *great* men, famed for their thorough *knowledge* of mankind, and the excellent *rules* of life, they have given us. *Humour*, ſays the celebrated Mr. *Addiſon*, in *one* of his *Spectators*[a] (the whole of which is well *worth* the gentleman's peruſal) *Humour ſhou'd always lie under the check of reaſon.* —— *Falſe humour is always laughing, whilſt every body about him looks ſerious.* —— *A ſinner*, ſays the truly noble Earl of Shaftſbury[b]; *A ſinner againſt good breeding, and the laws of decency, will no more be eſteem'd a good author, than will a ſinner againſt grammar, good argument, or good ſenſe. And if moderation and temper are not of the party with a writer, let his cauſe be ever ſo good, he will not be able to recommend it with advantage to the world.* —— *To cenſure merely what another perſon writes; to twitch, ſnap, ſnub up, or banter; to torture ſentences and phraſes, turn a few expreſſions into ridicule, or write what is now a days call'd an anſwer; is not ſufficient to conſtitute, what is properly eſteem'd a writer, or author in due form*[c]. —— *He, who has the better of the argument, will be eaſy and well-humour'd: But he, who is unable to ſupport his cauſe by reaſon, will naturally*

[a] N. 35.

[b] Charact. vol. I. p. 166. edit. 1728.

[c] vol. III. p. 271.

rally loſe his temper, and grow violent[d]. I only add, that as I am charg'd with that *honeſt* declaration of Plutarch's[e], *that he had rather men ſhou'd ſay of him, that there never was ſuch a one, as Plutarch, than that they ſhou'd ſay, there was a Plutarch* (Ευχερὴς πρὸς ὀργὴν, ἐπὶ τοῖς τυχοῦσι, Τιμωρητικὸς, μικρόλυπος,) *a peeviſh, eaſily provokable, and revengeful man*; ſo I fully agree in what the noble Earl, ſo often appeal'd to, advances as a certain maxim, *that there are enmities, which it will be ever eſteem'd a real honour to have merited*[f].

[d] vol. III. p. 108.

[e] de Superſtit. p. 169. edit. Francfr. 1620.

[f] Charact. vol. III. p. 335.

FINIS.

*** *Lately Published,*

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